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HEBREW SYNTAX

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AN INTRODUCTORY
HEBREW GRAMMAR

WITH

PROGRESSIVE EXERCISES IN READING, WRITING, AND POINTING

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WRITING, AND POINTING

BY THE LATE
A. B. DAVIDSON, Litt.D., LL.D.
PROFESSOR OF HEBREW, ETC., IN THE NEW COLLEGE, EDINBURGH

(TWENTIETH EDITION)

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PREFACE TO THE NINETEENTH EDITION.

AT the request of the publishers I have undertaken the revision of the late Professor A. B. Davidson's *Hebrew Grammar*. With some reluctance, I confess; for it is always dangerous to touch the work of another man, especially when that other is a master, and his work, in its original form, has achieved an almost unique popularity, as attested by eighteen successive editions. But two considerations decided me to make the attempt. Firstly, eighteen years of experience in teaching the grammar and dealing with students in their initial struggles with the language, have convinced me that there were not a few perplexities which did not readily resolve themselves to men who had only an average stock of patience and linguistic interest. And secondly, the publishers gave me an absolutely free hand. Of the liberty thus generously accorded, I have made very ample use. With the exception of the vocabularies (which, however, have been slightly extended by the addition of proper names) and of the exercises for translation (which again have been in places considerably modified) little remains of the original *Grammar* but the order of the sections.

The following are some of the features of that *Grammar* which seemed to call for special attention in a revision.

(i.) The very important sections I–IO, on a complete under-

standing of which practically everything depends, were somewhat abstract in their complexion; and their usefulness, it seemed to me, might be considerably enhanced by fuller explanations and a more liberal use of illustration. (ii.) The sections in small print created a problem for the beginner. He began by assuming that their contents could be safely ignored at first, and usually ended by ignoring them altogether. But these sections sometimes contained matter of first-rate importance. I have endeavoured to reduce the small print to a minimum, weaving the more important matter into the regular sections, and omitting whatever it did not seem strictly necessary for the beginner to know, though there is room for legitimate difference of opinion as to where this line ought to be drawn.¹ (iii.) The many references to Old Testament passages, which not one student in a hundred ever looked up, I have omitted, giving instead one illustration (or more) which I have quoted in full. A vivid illustration of an important principle strengthens the learner's appreciation and grasp of the principle; and, for this reason, I have throughout the book made comparatively lavish use of illustration, and—in the earlier sections—also of transliteration, in order that the beginner might be in no doubt as to the pronunciation of Hebrew words. (iv.) Frequently ditto marks were used to indicate, not that the word above was to be repeated, but that the analogy of the preceding column was to be followed; in such cases I have written the word in full. In other cases again (*e.g.* § 29) the paradigms were too brief and left the student in the lurch just at the point where he most needed guidance. Doubtless perfect familiarity with earlier

¹ Throughout the translation exercises, *e.g.*, I have indicated the *Methegh*; also the accents *Šilluq* and *'Athnah*, where the vowels were affected.

analogies would have enabled him to fill in the gaps, but the average student could not do so with any confidence. In such cases I have written the paradigm in full, leaving nothing to guess-work or possible misconstruction. (v.) The vocabularies preceding the exercises were not seldom incomplete. No doubt the necessary words could always be found in the longer lists at the end of the book; but the fact that some words were given raised the very natural presumption that all would be given, and the student, when he came to the translation, was often disappointed to find himself confronted with words to which his previous preparation, however careful, gave him no clue. I have therefore considerably extended the vocabularies to the sections, so as to include all the words necessary for translation. (vi.) Some sections (*e.g.* on perfect and imperfect § 46, numerals § 48) contained no exercises—neither Hebrew into English, nor English into Hebrew; others contained only one or the other. To every section where these were wanting I have added translation exercises of both types, on the principle that one cannot see too much of a language one is trying to learn. (vii.) I have added to each translation exercise, beginning with the very first, two or three sentences of unpointed Hebrew for pointing as well as translation. As an exercise, pointing is almost as useful as translating from English into Hebrew, and it has a fascination all its own.

In every discussion and explanation I have endeavoured to place myself at the beginner's standpoint. and, so far as possible, to offer a treatment which would be sufficient for him without extraneous help. There is doubtless an inevitable amount of drudgery in the study of any language; but the fundamental principles of Hebrew are really so few and so pervasive that, if they are properly understood, the strain upon the memory (except for vocabulary) is very

little. The all but universal repugnance to the study of the language is explained partly by the fact that it is begun later in life than other languages, at a time when men's minds are less responsive to, and more intolerant of, a new and unfamiliar discipline; but it is due also in part to the mistaken idea that its principles are intricate and haphazard. Nothing could be further from the truth, and I have sought to leave upon the reader's mind the conviction of the essential simplicity and regularity of the language.

Despite the many modifications which I have introduced, I have worked with a full sense of the respect and gratitude due to the noble scholar whose vital interpretation of the Old Testament so charmed and stimulated the successive generations of students and preachers who fell under its spell; and I could not wish for the grammar, in its new form, any better fortune than that it should win as many friends and exercise as wide an influence as it has done in the past.

I desire to acknowledge my special obligations to Professor Arthur Ungnad's *Hebräische Grammatik*, which seems to me the most attractive treatment the subject has received in our generation.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,

23rd September 1914.

PREFACE TO THE TWENTIETH EDITION.

IN a little more than a year, another edition of the *Grammar* has been called for. This fact, coupled with assurances I have received from many parts of the world,—from professional scholars and teachers on the one hand, and from students on the other—encourages me in the hope that the revision was not undertaken in vain.

This edition is not a mere reprint of the last. The book has been entirely reset. I have numbered practically every paragraph in this new edition throughout, so that it ought to be more convenient for purposes of reference.

I have also incorporated suggestions submitted to me by various scholars, more particularly by the following, whom I desire herewith to thank—Rev. Canon Fowler, D.C.L., Hebrew Lecturer in the University of Durham; Rev. Prof. A. C. Welch, Th.D., of New College, Edinburgh; Rev. Prof. J. A. Selbie, D.D., of U.F. Church College, Aberdeen; and the Rev. Prof. J. Strahan, D.D., of Magee College, Londonderry.

JOHN E. MCFADYEN.

UNITED FREE CHURCH COLLEGE,
GLASGOW,
1st July 1916.

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INTRODUCTION.

INTRODUCTION.

THE beginner should enter upon his study of Hebrew with the assurance that it is not only not more difficult, but in some important respects easier, to acquire a working knowledge of that language than of most others. With a reasonable amount of intelligent application, he will more quickly learn to read a piece of ordinary historical narrative in Hebrew than in Latin, Greek, or German.

Hebrew, of course, has difficulties of its own, which must be frankly faced. Of these the three which meet the beginner on the threshold are (i.) the strangeness of the alphabet, (ii.) the fact that the language is read from right to left, and (iii.) the unlikeness of some of the sounds to any in our own language. A little practice reduces the first two difficulties to the vanishing point: the third is more serious. There are, *e.g.*, two *k* sounds and two *t* sounds, one in either group having no equivalent in English. Thus if, for the one *k* which appears in *kōl*, the word for *all*, we substitute the other *k*, we get the word for *voice*. Unless, therefore, we learn from the beginning to make some distinction between these sounds—and this is not easy—in pronunciation, we shall be in perpetual danger of confusing totally dissimilar words. (iv.) Another difficulty is that the roots are almost entirely trilateral,¹ with the result that, at first, the verbs at any rate all look painfully alike—*e.g.* *malak*, *zakar*, *lamad*, *harag*, &c.,—thus imposing upon the

¹ עקרב *qrḇ* may be a genuine quadrilateral; but behind most quadrilaterals (cf. כרמל *krml*, *garden-land*) lies a trilateral root (*e.g.* כרם *krm*, *vineyard*). There are probably also biliteral roots (§§ 40, 42).

memory a seemingly intolerable strain. Compound verbs are impossible: there is nothing in Hebrew to correspond to the great and agreeable variety presented by Latin, Greek, or German in such verbs as *exire, inire, abire, redire*, &c.; *ἐκβαίνειν, ἐμβαίνειν, ἀναβαίνειν, καταβαίνειν*, &c.; *ausgehen, eingehen, aufgehen, untergehen*, &c. Every verb has to be learned separately: the verbs *to go out, to go up, to go down*, are all dissyllables of the type illustrated above, having nothing in common with each other or with the verb *to go*.

But against these difficulties have to be set facts which weigh more heavily on the other side. (i.) The working vocabulary of Hebrew is comparatively small. Many rare words occur, as we should expect, in books like Job; but the running vocabulary of average prose is meagre and simple. To know a dozen or even half a dozen chapters thoroughly is to have the key to an immensely wider area. (ii.) The noun has no case-endings, and the verb has only two tenses. What a contrast with the elaborations of Latin and Greek, especially, *e.g.*, of the Greek verb! (iii.) Hebrew syntax, though it has many subtleties of its own, is, broadly speaking, extremely simple, as a glance at any literal translation of the Old Testament, with its ever recurring *and*, will show. The clauses in a Greek or Latin sentence are built together: in Hebrew they are laid together. By the use of particles, participles, relative and other subordinate clauses, a number of thoughts are expressed in those languages in their perspective and relation to each other and presented as an artistic whole—it may be with only one principal verb. The Hebrew habit is to co-ordinate rather than to subordinate, and one principal verb follows another with a regularity which reminds one of the simple speech of children. A piece of idiomatic Greek, such as the introductory words of Luke's Gospel, does not readily go into Hebrew. Even simpler Greek would become simpler still in Hebrew. Take, *e.g.*, Mat. 27. 28–30: *καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες στέφανον . . . ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ . . . καὶ γονυπετήσαντες . . . ἐνέπαιξαν αὐτῷ . . . καὶ*

ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, &c. These participles would in Hebrew be most naturally rendered by finite verbs, and the passage would run as follows: "and they stripped him and put a scarlet robe on him and plaited a crown . . . and put it upon his head and kneeled . . . and mocked him . . . and spat on him and took the reed," &c. Manifestly this makes for syntactical simplicity. (iv.) When the principles underlying the language—which are simple enough—are understood, it is found to be characterized by an altogether extraordinary regularity. Hebrew is methodical almost to the point of being mechanical. The so-called irregular verbs, *e.g.*, are, for the most part, strictly regular, springing no surprises, but abundantly intelligible to one who understands fundamental principles. It is therefore of the utmost importance that the learner be at pains to understand those principles from the very beginning, passing over nothing which he does not clearly see and which he has not thoroughly grasped; and if he goes forward to the study of the language with a faith in its regularity, he will find its very phonetic and grammatical principles to be instinct with something of that sweet reasonableness, that sense of fair play, we might almost say that passion for justice,¹ for which the Old Testament in the sphere of human life so persistently and eloquently pleads.

¹ Cf. the striking words in Deut. 16. 20, "Justice, justice shalt thou pursue." Illustrations of the principle of compensation will appear *passim*.

OF SOUNDS AND WRITING.

§ I. HEBREW ALPHABET.

Name.	Form.		Sound and Sign.	Signification of the Name.	Numerical Value.
' <i>Á-leph</i>	א	Final.	'	Ox	1
<i>Bêth</i>	ב		b, bh	House	2
<i>Gî'-mel</i>	ג		g, gh	Camel	3
<i>Dâ'-leth</i>	ד		d, dh	Door	4
<i>Hē</i>	ה		h	Air-hole <i>or</i> Lattice-window ?	5
<i>Wāw</i>	ו		w	Hook	6
<i>Zá-yin</i>	ז		z	Weapon	7
<i>Hêth</i>	ח		h	Fence	8
<i>Ṭêth</i>	ט		ṭ	Snake ?	9
<i>Yôdh</i>	י		y	Hand	10
<i>Kaph</i>	כ	ך	k, kh	Bent hand	20
<i>Lá-medh</i>	ל		l	Ox-goad	30
<i>Mēm</i>	מ		m	Water	40
<i>Nûn</i>	נ		n	Fish	50
<i>Ṣâ'-mekh</i>	ס		ṣ	Prop	60
' <i>Á-yin</i>	ע		'	Eye	70
<i>Pē</i>	פ		p, ph	Mouth	80
<i>Ṣā-dhē</i>	צ		ṣ	Fish hook ?	90
<i>Qôph</i>	ק		q	Eye of needle <i>or</i> back of head ?	100
<i>Rêsh</i>	ר	ש	r	Head	200
<i>Śîn, Shîn</i>	ש		s, sh	Tooth	300
<i>Tāw</i>	ת		t, th	Sign or cross	400

The shapes of the letters appear originally to have roughly represented the objects denoted by their names; e.g. *ש* (*sh*) suggests *tooth*, for which the Hebrew word is *shēn*. These resemblances, which are often remote and obscure in the present alphabet, were frequently more obvious in the older form of the alphabet, in which, e.g., the letter 'áyin, which means *eye*, was represented by ○, and the letter *tāw*, which means *cross*, by ✕ or †.

1. These 22 letters are all consonants. The vowels, which were not originally written, came, in course of time, to be indicated in a manner which will be explained in §§ 2-4. The absence of vowels from the alphabet, and the consequent appearance of no letters but consonants in the original form of the Hebrew text, might be regarded as a grave misfortune, and likely to expose interpretation to ambiguity: the consonants דבר, DBR, for example, can be read to mean *speak*, or *speaking*, or *he spoke*, or *word*, or *pestilence*. In point of fact, however, these conflicting interpretations are generally little more than theoretical possibilities: the context usually puts the matter beyond doubt, just as, in an English sentence written with consonants alone, it would be tolerably easy to discover whether FR stood for *far*, *fare*, *fair*, *fear*, *fir*, *fire*, *for*, *fore*, *four*, *fur*, *fray*, *free*, *fry*, or *fro*. The proof that vowels are by no means indispensable to a rapid and accurate appreciation of meaning may be found in the fact that in Pitman's phonetic shorthand, the reporting style, which practically dispenses with vowels, can be read with perfect ease.

כ is sometimes mistaken by beginners for an *a*: this it could not be, as it is a consonant. Similarly ע is mistaken for a *y*, whereas *y* (as in *yet*) must be represented by י (*yôdh*).

Hebrew is written from right to left.

Observe how the following letters are distinguished: (1) נ נ כ ב. כ *k* is round, ב *b* has a "tittle" (Mat. 5. 18) at the lower right-hand corner, נ *n* is square, while ג *g* is broken at the foot; (2) ד ד ר ר. ד *d* is square at the top, ר *r* is round, ך final *k* is like ד *d*, but comes below the line; (3) ת ת ה ה. ה *h* is open at the top, ח *h* is shut, and

The letter ק *q* (by some transliterated *k*) is much stronger than כ *k*, and is pronounced farther back—at the back of the palate. It must not be pronounced like *qu*.

The sign ש *Shin* sounds *sh*; ש *Sin* sounds *s*, and ס is scarcely distinguishable from it: in the Old Testament they are sometimes, though rarely, interchanged, *e.g.* סכר for שכר *to hire*.

The letter צ *z* is a sort of hissing *s*. It bears the same relation to ס *s* as ט *t* does to ת *t*. The traditional *ts*, which has sometimes been retained for conveniently distinguishing צ from the other sibilants ש ש ן ם, is a quite incorrect transliteration.

3. The six letters פ פ פ נ ג ב have a double pronunciation, which will be explained in § 7. Suffice it here to say that, when they have a point in their bosom, they are hard, and pronounced thus: ב *b*, ג *g* (as in *gas*, never as in *gem*), ד *d*, כ *k*, פ *p*, ת *t*; when they have no point (*e.g.* ב, ג, &c.) they are spirant and usually transliterated by the somewhat misleading *bh* (pronounced *v*), *gh* (like N. German *g* in *Tage*), *dh* (like *th* in *this*), *kh* *ph* (= *f*) *th*—for which some scholars prefer to adopt β γ δ χ φ θ.

4. The five letters פ פ פ נ מ ׀ are written thus: ׀ ׀ ׀ ׀ ׀, when these letters happen to be the last consonant of a word.

All the finals except ׀ have a tail coming below the line, and no other letter except ק comes below the line.

ל begins above the line.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בית, דבר, ירד, ירך, גגב, זקן, ימט, טעם, מעט, עצה, החשך,
קצה, כפים, מגן, מים, רצה, כנען, אתה, און:

bh, b, l, lm, ml, şt, shn, lkh, gdh, dgh, qwm, rç, kph, çw, hm, mş, mt, 'ç, r', 'm, yyn, ngn, mym, 'wphph, ħmş, çyç, tmm.

N.B.—The forms *bh*, *gh*, &c., represent ב, ג, &c., without the dot; *ḃ*, *ġ*, &c., the dotted letters ב̇, ג̇, &c.

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. The vowel system is of fundamental importance. It can only be completely understood by watching the transformations which the vowels of a word undergo in the living

language, but the general principles can be made clear at this stage. There are in Hebrew, as in other languages, short vowels, long vowels, and diphthongs. But in Hebrew, besides the ordinary short vowels, there is a vowel so short as to be practically indistinct; the long vowels may be either pure long or tone-long; and the diphthongs have passed, for the most part, into the form of long vowels. What this means, and when these things occur, will now be explained.

2. *Vowel Sounds*.—The three primary vowel sounds are A I U (pronounced *ah ee oo*), and these may be either long or short. Though it would be scientifically more accurate to begin with the short vowels, let us begin, for convenience' sake, with the

(1) *Pure long vowels*.—The vowels of a Hebrew word are, as we shall see, capable, in certain circumstances, of great transformation: the essence of a pure (or naturally) long vowel is that it cannot, under any circumstances, be modified. For example, the *ô* in *qôṭēl* is a pure long vowel; that is, nothing that can happen to the word (*e.g.* the addition of a suffix) can in any way affect the length or quality of the *ô*, which remains, through all possible transformations of the word, unchangeable. Syllables which, etymologically, would involve the diphthongal formations *ai* (from an original *ay*) or *au* (from an original *aw*) are generally written, instead, with *ê* and *ô*. Cf. sound of *ai* and *au* in French. Thus *gul-lay-tha* = *gul-lai-tha* = *gul-lê-tha*; and *haw-shîbh* = *hau-shîbh* = *hô-shîbh*. (The vowel *ô* is not always diphthongal in origin, but may be long in its own rights, corresponding with the Arabic *â* in cognate words; *e.g.* Hebr. *shâlôm* = Arab. *salâmu*; Hebr. *qôṭēl* = Arab. *qâtîlu*: cf. *stone*, Old Eng. *stan*.) Thus the pure long (including the diphthongal) vowels are *â ê î ô û*, all unchangeable, and indicated in transliteration by the circumflex accent. The pure long *â* is much the least common.

(2) *Tone-long vowels*.—In contrast to the pure long vowels which, as we have seen, are long by nature and unchangeable, are the so-called tone-long vowels, which are long only because they happen to be where they are, and which, when their place shifts, no longer remain long. To under-

stand this, it is necessary to remember that by *tone* or *accent* is meant the stress of the voice, and the tone-syllable is the syllable of the word on which the stress falls—in Hebrew, as a general rule, the last syllable. In the noun *présent*, e.g., the first syllable is the tone-syllable; in the verb *présent*, it is the last. Now the great strength of the Tone in Hebrew, besides demanding for the tone-syllable (as a very general rule) a long vowel, has the further curious effect of lengthening, where possible (this reservation will be readily understood when we reach § 6), the vowel of the preceding syllable. These vowels, thus long or lengthened, are known as *tone-long vowels*. Thus, neither of the vowels in *dābhār* (דָּבָר *word*) is pure long, both are tone-long: the latter is long because (being in the last syllable) it bears the accent, and the former is obliged to be long because it falls immediately before the tone-syllable. The first vowel, of course, need not be *ā*; it might conceivably be *ē* or *ō*, but it must be long: a short vowel in this place would be inconceivable. The moment, however, the word receives an addition, one or both vowels will be instantly transformed: e.g. *dibh'rê*, where the first vowel has changed, and the second almost vanishes (in a way to be explained in § 6). Similarly the *ē* of *qôṭēl* almost vanishes in the plur. *qôṭlīm*: this is possible only because *ē* is a tone-long (not a pure long) vowel. The *ō* and the *ē* in the word *qôṭēl* happily illustrate the difference between a pure long and a tone-long vowel.—The tone-long vowels are *ā ē ō* (but not *ī* nor *ū*), written with the long mark, to distinguish them from the pure long, which are written with the circumflex.

Of course the vowel of the tone-syllable or the pre-tone may, etymologically, be *pure* long in its own right; e.g. pure long in tone *gādhōl*, *ʾāšîr*; in pre-tone *qôṭēl*, *hēkhāl*.

(3) *Indistinct vowels*.—The great strength of the Tone in Hebrew has the further curious effect of reducing, where possible (this reservation will be readily understood when we reach § 6) the vowels before the pretone to a swift and somewhat indistinct sound, which approximately corresponds to the *e* in the word *the*, and which is represented by the small *e* above the line. For example, the plural of *dābhār*

represent certain vowels.¹ As these signs, however, were not now *exclusively* reserved to represent vowels, but could still retain their full consonantal force, this device might be supposed to lead to confusion. In point of fact this is not so: for, as every Hebrew syllable must begin with a consonant, these letters, if they appear at the beginning of a syllable, are necessarily consonantal; they will (with one or two trifling exceptions) be vocalic only at the end. In ים, e.g., the י is consonantal (*yām*, sea), in מי it is vocalic (*mî*, who). Similarly הם is *hēm* (they), but מה is *mâ* (what).

At the end of any other syllable than the last, however, ה has its consonantal force of *h*; e.g. מהפכה = *mahpēkhâ* (overthrow). Here the last ה represents a vowel, but the first is a consonant: this, however, is perfectly natural, as the root verb, from which this noun comes, is הפך *haphakh* (to turn), where ה, coming first, must be a consonant.

(b) On account of their being used to indicate vowels, the letters י ו ה have sometimes been called *vowel letters*, or vocalic consonants (also *matres lectionis*); it is altogether reasonable that these letters should be reserved to indicate only important vowels. Generally speaking, therefore, they are never used to indicate short vowels (in the few cases where this happens, it is considered an anomaly, and attention is called to it in a footnote to the Hebrew text): it would not be even conceivable that they should be used to indicate the indistinct vowel ^e. They represent therefore the long vowels; and, broadly speaking, the pure unchangeably long rather than the tone-long. This, too, is eminently reasonable, that the vowels most deserving consonantal representation are those which, like the consonants, form an integral and immovable part of the word.

(c) The following is the usage, when the consonants in question are used to represent vowels:

¹ This would occur doubtless first of all in cases where these letters had been ultimately consonantal: e.g. *a* before י (i.e. *aw*) would pass (through *au*) into *ô*; so *uw* into *û*; *ay* (*ai*) into *ê*; and *iy* into *î*. Thus י would come in time to stand for long *o* and *u*, י for long *e* and *i*.

- ה represents, chiefly,¹ the long *a* ;
 י represents the long *i* or the long *e* ;
 ו represents the long *o* or the long *u*.

Thus, independently of the special system which was later devised for the accurate representation of the vowels, we know that מה is *ma*, לי *li* or *le*, לו *lo* or *lu*, סוסי *sosi*, *sose*, *susi* or *suse*. Only a knowledge of the language, of course, will enable us to decide between these possibilities; but within these narrow limits words containing long vowels may be accurately read.

(*d*) But though ה represents, as a rule, long *a*, it does not follow that every long *a* should be represented by ה; in point of fact, this distinction is reserved only for a long *a* at the end of a word.² E.g. סוּסָה = *sūsā* (*mare*), but דַּבְּהָר = רַבַּר (*word*), and even קָמִיִּם = קָמִים (*arising*, plu. ptc.).

(*e*) Similarly, at the end of a word, all the other long vowels, *e*, *i*, *o*, *u*, are regularly represented by a consonant: קָמִי = *qāmē* or *qāmî*, קָמוּ = *qāmô* or *qāmû*. When any of these four long vowels, however, occurs in any other place than at the end, a distinction is usually drawn between the pure long and the tone-long vowels. Broadly speaking, the tone-long vowels are not represented by a consonant, while the pure or naturally long vowels are: e.g. לֵבָב = *lēbhābh* (*heart*), where the *ē* is only tone-long and changeable, capable of vanishing into *e*; whereas שִׁירָה = *shîrâ* (*song*), where the *i* is pure long, and constant. So בֹּקֶר, *bōqer* (*morning*), where the *ō* is tone-long and changeable; but כּוֹכַב, *kōkhābh* (*star*), where the *ō* is pure long and unchangeable. Though the usage is to represent the pure long vowel consonantly, this is not invariable: e.g. קִטּוֹר (*thick smoke*), may also be written קטור or even קטר; so קוֹטֵל = קוּטַל or קַטַל (*killing*, ptc.), כְּרוּבִיִּם = כְּרוּבִים or כְּרֻבִים (*cherubs*). But it is an almost invariable usage that the merely tone-long vowel does not have consonantal representation: e.g. *lēbhābh* could not be לֵיבב. So, for קוֹטֵל we may not write קוּטַל or קַטַל.

¹ Sometimes also long *e* and *o*, but never *i* or *u*.

² The pronominal suffixes, however, *ka*, *ha*, *ta*, are usually written without ה; thus כַּ, not כה, &c.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS.

מה, מי, מימי, לי, לו, לין, לון, שירו, קומה, לולי, שירותי,
היניק, הושיעה, סוסים, הוריתי, קול, קולותינו, עוף, הובישו,
הילולי, הוליכו, נא :

Write these Hebrew words, expressing the vowels by *vowel letters* :

qûm, qôm, shîr, shîrîm, şûs, şûsôthênû, qôç, lî, lô, lû, mê,
mêshîbh, môth, hêlîl, hûl, hîlâ, hôçî', çîph, mêqîç, tóbhê, nîrî,
hôshîbhû, hôlikhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. The proof of this is that the vowel-less text was frequently read in one way by the Greek translators, and in another by the later Jewish scholars who added the vowels. *E.g.*, Gen. 47. 31, "Jacob bowed upon the head of the *bed*" (miṭṭâ); but in LXX, "of the *staff*" (maṭṭe). (Cf. Heb. 11. 21.) The consonantal outline is the same for both words, הַמַּטָּה: had the vowels been original, the mistake could not have been made. So in Amos 9. 12 the *Edom* of the original becomes *men* (= Hebr. 'adam) in the translation (cf. Acts 15. 17); and in Zeph. 1. 10, "the *fish-gate*," הַדְּגָיִם *haddāghîm* of the original, becomes "the gate of the *slayers*," הַרְגִּים *hôr'ghîm*, in the translation. (This last passage also incidentally illustrates the early confusion of ד with ר.) The necessity for determining the exact sense, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important

branch of study. The word for "tradition" is *Massôrâ*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called Massoretes, and the new system of vowel signs introduced by them is named the Massoretic System of Points.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and seventh centuries ; neither Jerome (d. 420 A.D.) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic ; the new signs, however, are not regarded as integral parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

FIRST CLASS.	SECOND CLASS.	THIRD CLASS.
A sound.	I and E sounds.	O and U sounds.
Short vowels $\left. \begin{array}{l} p\acute{a}thah \text{ — } a \text{ fat} \\ \text{e.g. } \text{בָּרַח} \text{ } badh \end{array} \right\}$	$\begin{array}{l} h\acute{i}req \text{ — } i \text{ pin} \\ \text{e.g. } \text{כֵּן} \text{ } min \\ \text{ṣ}^{\text{h}}h\acute{o}l \text{ — } e \text{ pen} \\ \text{e.g. } \text{הֶלְקָם} \text{ } helqām \\ h\acute{i}req \text{ — } \acute{e} \text{ ravine} \\ \text{e.g. } \text{הֶסֶד} \text{ } hāsād\hbar \end{array}$	$\begin{array}{l} qibb\acute{u}ṣ \text{ — } u \text{ put} \\ \text{e.g. } \text{בִּטְּלָהּ} \text{ } mushlākh \\ qam. h\acute{a}t\acute{o}ph \text{ — } o \text{ on} \\ \text{e.g. } \text{הִדְּלִישָׁם} \text{ } hodhshām \\ sh\acute{u}req \text{ — } \acute{a} \text{ true} \\ \text{e.g. } \text{בִּטְּלָהּ} \text{ } qibb\acute{u}ṣ \end{array}$
Long vowels $\left. \begin{array}{l} qāmeṣ \text{ — } \bar{a} \text{ calf} \\ \text{e.g. } \text{קָם} \text{ } qām \\ \text{דָּבָר} \text{ } dābhār \end{array} \right\}$	$\begin{array}{l} ṣ\acute{e}r\acute{e} \text{ — } \acute{e} \text{ } \bar{e} \text{ pain} \\ \text{e.g. } \text{חָק} \text{ } h\acute{e}q \\ \text{בָּבֶר} \text{ } kābhādh \end{array}$	$\begin{array}{l} h\acute{o}lem \text{ — } \acute{o} \text{ } \bar{o} \text{ bone} \\ \text{e.g. } \text{קִים} \text{ } or \text{ } קָם \text{ } qām \\ \text{דֹּר} \text{ } d\acute{o}r \\ \text{חֹק} \text{ } h\acute{o}q \end{array}$
Indistinct vowels $\left. \begin{array}{l} \text{simple } sh\acute{w}a \dots \text{ — } \text{ — } \\ \text{e.g. } \text{דְּבַר} \text{ } d'bhār \\ \text{composite } sh\acute{w}as \\ \text{or } h\acute{a}t\acute{e}phs \dots \text{ — } \text{ — } \\ \text{e.g. } \text{הֶחָמֶם} \text{ } h\acute{e}khām\hbar m \end{array} \right\}$	$\begin{array}{l} \text{e.g. } \text{סָפָרָם} \text{ } ṣ'phārām \\ \text{e.g. } \text{יִחַדְּם} \text{ } yel'zq \end{array}$	$\begin{array}{l} \text{e.g. } \text{בָּקָרָם} \text{ } ṣ'qārām \\ \text{e.g. } \text{הִדְּלִישָׁם} \text{ } h\acute{e}dhuāshām \end{array}$

N.B.—In the above illustrations I have intentionally written words involving the pure long \acute{e} without the vocalic letter ' which usually accompanies them, in order to exhibit the vowel signs by themselves. The customary spelling will be explained in § 4.

(1) This vocalic system, ingenious and comprehensive as it is, has one or two disadvantages, which, however, are more apparent than real. (a) It does not distinguish between long *i* and short *i*. E.g. in הִשְׁמַד (he destroyed them) the first *i* (in *hish*) is short, while the second is long. But the explanation simply is that, as every Hebrew syllable must begin with a consonant, and the last syllable must therefore be *dhām*, not *ām*, consequently the second syllable is not *midh*, but *mi*: and then to the first two syllables we have simply to apply the rule that the vowel of an unaccented shut syllable (i.e. one ending in a consonant) is short, while the vowel of an open syllable (i.e. one ending in a vowel) is long. Therefore the first *i* is short and the second long, and there is no real confusion:—*hish-mi-dhām*.

(b) The risk of confusion, however, would seem to be much greater with the sign ך, which may represent two vowels not only of different classes (first *ā*, and third *o*) but even of different quantity (long *ā*, and short *o*). Doubtless the reason for the identity of sign was the approximate similarity of sound between these two vowels; just as *a*, in words like *small*, is pronounced like *o*, and as, in some parts of England, words like *demand*, *command*, are pronounced not quite, but almost, like *demond*, *commond*, with the *o* somewhat sustained—something like *demaund*, &c. It is convenient, however, for us to make a rather more definite distinction between the two sounds represented by ך, by pronouncing the one as *ā* and the other as *o*. Here, again, there is no real confusion, as there is always some feature of the Hebrew word which puts the quality of the vowel beyond doubt; e.g. in בֹּקְרָם (boqrām, their morning) the last ך is *ā*, because the last syllable is accented, and therefore has the tone-long vowel (therefore *ā*), while the vowel of the first syllable, being shut and unaccented, will be short (therefore *o*). So לִשְׁפֹךְ דָּם (two words treated as one) = *lishpokh-dām* (to shed blood). The same principle essentially applies to וַיָּאֲרֹץ way-yā-qom, “and he arose” (the dot in the ך doubles it, cf. § 7. 3, hence *yy*), though, for a reason to be afterwards explained (§ 23. 3. 4), the accent falls on the penult. This

syllable is open (and accented), therefore the vowel must be long (i.e. *ā*), the last syllable is shut and unaccented, therefore its vowel must be short (i.e. *o*). Thus this part of the word could not be *yoqom*, nor *yoqām*, nor even *yāqām*, but only *yāqom*.

(2) *Long and Short signs*.—(a) There are five short signs, viz. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — and — .

The pure long and the tone-long, *ā*, *ā*, &c., are expressed by the same sign.

(b) There is good ground for regarding — , though usually short, as, in certain cases, a long vowel—sometimes tone-long, as in the first syllable of words like מֶלֶךְ *mélèkh* (*king*), where it regularly takes the accent; sometimes pure long (arising out of *ay*), e.g. תִּבְּכֶנָּה *tibhkhénā* (*they weep*, fem.), פָּנֶהָ *pānékhā* (*thy face*).

(c) Short *u* is expressed by *gibbûç*, as שֻׁלְחָן *shul-hān* (*a table*). Long *ū* was usually already represented in the text by *waw*, in which a point was inserted, forming *shûreq*, as קוּם *qûm*, pointed קוּם (*to arise*; not קוּם). When *waw* was not already expressed in the text, *ū* was indicated by *gibbûç*, as קוּם *qûm*, pointed קוּם .

(3) *Indistinct vowels*.—(a) *Sh'wa simple and composite*.—The name *sh'wa* was given to that indistinctest of all sounds resembling the swift *e* in *the*, § 2. 2. 3. Its sign is — . This *sh'wa* (which appears in many cases to have formerly been assimilated in sound to a neighbouring vowel: e.g. סֹדֹם is in Greek *Σόδομα*, whence comes our *Sodom*) is now so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes.

(b) The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels, § 2. 2. 3. They thus seemed to stand midway between the simple *sh'wa* and true vowels, and are indicated by signs compounded of simple *sh'wa* and the three short vowels — , — , — . Hence they are often named *Composite sh'was*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often

called *swift* or *hurried* short vowels: *ḥāṭēph pathaḥ*, *ḥāṭēph ṣ̄ghôl*, *ḥāṭēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connection with the consonants called *gutturals*, § 8, e.g. חָמֹר *ḥ^amôr*, *ass* (not חָמֵר), אָמַר *‘amôr*, *say* (not אָמֵר), חָלִי *ḥ^alî*, *sickness* (not חָלִי); and occasionally, though rarely, with others, e.g. where a letter is followed by the same letter, as עָנְנִי (*an^ani*, *my bringing of clouds*), where עָנְנִי (*an^ani*) might have been expected.

(c) The sign of simple *sh^awa* is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6 b. The *sh^awa* in this position is called *silent*, having no sound. E.g. in נִקְטַל *niqtāl* (*killed*, etc.), the *p* has under it, because, unlike נ and ט, it has no vowel of its own; on the other hand, ל, though, like *p*, it has no vowel of its own, is written without , because it is final.

(d) It is unfortunate that the same sign should be used to indicate both sound and silence—on the one hand, an indistinct vowel, on the other, merely the end of a syllable; but, as we shall see, there is little possibility of confusion in practice. It ought to be remembered that two sounded or vocal *sh^awas* cannot come together; e.g. such a form as דְּבָרֵי *d^abḥ^arê* is manifestly impossible: therefore when two *sh^awas* occur together, as in יִקְטְלוּ (*they kill*), the first must be silent *sh^awa* ending the syllable (*yiq*), and the second the vocalic *sh^awa* beginning the new syllable *ḥlû* (or perhaps even constituting by itself the second syllable *ḥ*; cf. § 5. 2).

(4) *Position of the vowel sign.*—(a) The vowel sign stands under the consonant after which it is pronounced, as מַר *mar*, *bitter*, נָמֵר *nāmēr*, *a leopard*; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as חֹק *hōq*, *statute*, קָטֹן *qātōn*, *little*, and שֹׁרֶק *shūreq*, which has the compound sign, as סוּשׁ *sūs*, *a horse*. Final *kaph* occurs only with *qāmeç* and *sh^awa*, and these it takes in its bosom (not beneath it), as בָּרָךְ, בָּרַךְ, *b^akhā*, *bākh*, *in thee*.

(b) A *hōlem* preceding ש coincides with its point, as מֹשֶׁה *mōshe*, *Moses*, not מֹשֶׁה. But there is no possible ambiguity; for as the consonant ט at the beginning *must* have a vowel to follow it, and as none is visible, not even a *sh^awa*, the vowel must be concealed somewhere—it is really the vowel

absorbed in the point of the *ṣ*. Similarly a *hōlem* following *ṣ* coincides with its point, as שֹׁנֵה *sônē'*, *hating*. Here again there can be no dubiety: the word could not be read as *s'ne'*, which would be שְׁנֵה. The figure *ṣ* will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shô-mēr*, *keeper*. This could not be *osmēr*, for then we should have a word beginning with a vowel, which is impossible; יִרְפֹּשׁ *yir-pōs*, *he treads*. There is no temptation to read the last syllable of this word as *shō*, for the *פ* could not then be construed in the word at all. The first syllable is manifestly *yir*: the *פ* must therefore begin a new syllable, and be accompanied, if not by a full vowel, at least by a sounded *sh'wa*. But there is no *sh'wa*, therefore the dot on the right tip of the *ṣ* indicates the vowel *ō*, and the second syllable must be *pōs*.

(c) When *hōlem* precedes the letter *א* at the end of a word or syllable, the point is placed on the right apex of the letter, as בָּא *bô'* (*enter*); when it follows, the point is on the left apex, as אָב *'ôbh* (*necromancer*). When the *א* begins a syllable, the *hōlem* occupies its proper place, as בָּאִם *bô'am* (*their entering*).

EXERCISE. TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS. VOWELS.

יָד, גֵּר, חֵן, חֶק, גַּם, עַל, שׁוּם, אִם, אֶף, עֶבֶד, בָּה, דָּב, צָר,
צָרָה, עִיר, אָלָל, חֶזֶק, אֲשֶׁר, רָפֵשׁ, שִׁפְט, קָם, רָץ, רוּץ, הִגֵּם,
וְ, דָּבָר, אֶמֶת:

gam, bôr, bôsh, shûbh, shîr, shôr, shām, hōq, 'im, 'im, kōl, qōl, 'am, har, rōbh, rûç, h'rōgh, çēl, hêq, māshāl, m'shal, qôṭēl, shālôm, yārûç, qômam, po'ôlô, 'sôph, heḥ'zîq.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

(a) The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained

untouched. At the same time their own system was not a mere supplement to this, but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic, the effect of which is to confuse the beginner. Thus on the older system, *qôl* would be קול (*voice*), and *shîrâ* שירה (*song*); with the Massoretic vowels alone, these words would be respectively written קל and שר. But in reality the vowels were added to the existing consonantal text, which motives of reverence left intact, and in which the naturally long vowels were, largely, already consonantly represented. Therefore we have the forms קול and שירה, in which the vowels are practically written twice. Forms like these graphically represent to us two widely separated stages in the development of Hebrew vocalization.

(b) A vocalic consonant, used as a *consonant*, is not usually followed by that same consonant used as a vowel: in such a case only the vowel sign is written, e.g. מצות *miçwôth* (*commandments*), in which the ו must be consonantal (*w*; cf. sing. מצוה *miçwâ*), is better than מצוות (in which the first ו would be consonantal and the second vocalic). Again, in such a word as עון *āwôn* (*iniquity*), the ו must be consonantal (*w*), as the first syllable is ע, and a consonant is needed to start the new syllable.

(c) There is a manifest disinclination to multiply these consonants, in their vocalic use, within the same word: consequently the same consonant is seldom twice thus used in consecutive syllables; e.g. שירים (*shîrîm* for שירים *songs*), קטלֹהוּ (*q'tālûhû* for קטלֹהוּ *they slew him*).

(d) When the consonantal letter is present (as in חֵץ *hēq*, *bosom*) the syllable is said to be written fully (*scriptio plena*); when it is absent (חֵץ) the syllable is said to be written defectively (*scriptio defectiva*). See also § 9.

(e) When vowels are written fully, i.e. with the vowel sign and the vocalic consonant, the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem*, which is placed over the *waw*; e.g. חֵץ (not חֵץ) חֵץ (*to writhe*); חֵץ *hēl* (*rampart*), but חֵץ (not חֵץ) חֵץ (*sand*).

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. (a) Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. It is important to know where the accent falls, as the same word, differently accented, may have two widely different meanings; *e.g.* נָחָה *nāhâ*, *she rested*, but נָחָה *nāhâ'*, *he led*; so בָּנִי *bānî*, *they built*, but בָּנִי *bānî*, *in us*. Usually, however, the accent falls on the last syllable of the word, *e.g.* יָשָׁר *yāshâr*, *upright*, זָקֵן *zāqên*, *old*; in certain cases it may fall on the penult, *e.g.* גֶּרֶן *gêren*, *horn*; אוֹזן *'ôzen*, *ear* (§ 29).

(b) If the accent be on the penult, either the accented penult or the unaccented final must be open; *e.g.* סֵפֶר *sêpher*, *book*; קָטַלְתָּ *qātaltâ*, *thou hast killed*.

2. *Kinds of syllable*.—A syllable ending in a vowel is called *open*, as קָ *qā*; one ending in a consonant is called *shut*, as קָל *qal* (*light, swift*). Every syllable must contain a vowel, and the *sh'wa*s or indistinct sounds are not usually considered sufficiently vocalic to form syllables; *e.g.* זְקֵנִים *zēnîm* (*elders*) would contain two syllables, *zēqēnîm*. Some, however, regard *sh'wa*, simple and composite, as (like the full vowel) constituting a syllable, and would consider this word trisyllabic *zēqēnîm*. In prose, little depends upon the decision of this question.

3. (a) *Vowel of the syllable*.—The vowel of an open syllable is long, *e.g.* חָ in חָכָם *hākhām* (*wise*); it may be short if it has the accent, as חַ in שָׁמַיִם *shā-mā-yim* (*heavens*). The vowel of a shut syllable is short; it may be long if it has the accent. In נִקְטַל *niqtāl* (*killed, ptc.*), *e.g.*, the *i* of the first syllable, which is shut, is short, while the *ā* of the last syllable, though it is also shut, is long, because that syllable, being the last, is accented. (The sign ך could not therefore be *o*, which, being short, would imply that the syllable was unaccented.) So קָטַנְתִּי *qātōntî*, *I am little*.

(b) The vowels *i* and *u* cannot stand in a shut syllable before *two* consonants, even with the accent. We shall see the bearing of this in § 40. 6 a.

4. (a) Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a

slight vowel sound after it represented by *sh'wa*, and thus hangs loosely between this syllable and the one following, e.g. *בִּקְטֹל* *biq'tōl*, in *killing*; which is not *biq-tōl* nor *bi-q'tōl*; יִשְׂרֵי *yishrē*, which is not *yish-rē* nor *yi-sh'rē* (though, without dividing into syllables a fair transliteration would be *biq'tōl*, *yish'rē*). If the first syllable were absolutely closed, the *sh'wa* would then necessarily be silent, whereas *sh'wa* in words of this kind (as will be seen when the forms are mastered) always represents an ultimate full vowel; e.g. the original word from which יִשְׂרִי comes is יִשְׂרִים *y'shārīm* (sing. יִשְׂרִי *yāshār*, *upright*), and the second vowel, it is felt, ought not to be allowed to disappear absolutely. The vocalic *sh'wa* therefore retains it, so far as it can be retained.

(b) Some scholars, however, emphatically deny the existence of the half-open syllable, treating the *sh'wa* in such cases as silent and the first syllable as shut. Sievers,¹ e.g., says: "A syllable is *either open or closed*: there is no such thing as an intermediate." The truth probably is that, for the reason given above, the *sh'wa* was originally sounded, but that in course of time, through rapid or careless speech, it gradually disappeared (just as the *e* has been lost in *past(e)ry*, and as in careless speech the *i* tends to be lost in *family*, and the *o* in *history*). We shall throughout regard the *sh'wa* in such cases as sounded, and the syllable as half open, as some phenomena we shall soon meet can perhaps be better accounted for on this assumption than on the other (§ 6. 2 d. i.).

5. *Beginning of the syllable*.—Every syllable must begin with a consonant: such a word as *ore* would therefore in Hebrew have to begin with an א; thus אֹר or אֶר.

(The only exception is the conjunction וְ *w'*, which in certain cases is written וּ *u*; cf. § 15. 1 c.)

No syllable can begin with more than two consonants (nor even with more than one, if the *sh'wa* under the first consonant be held to constitute a syllable). When a syllable begins with two consonants, i.e. if the first consonant has no *full* vowel of its own, the two consonants must be separated by the slight vocalic sound indicated by *sh'wa*, simple or composite, which is placed under the first, as קָטַל *q'tōl*,

¹ *Metrische Studien*, i. p. 22.

kill, חֲלֵמִי *h'lo-mî*, my dream; i.e. חֵלֵם and חֲלֵמִי are not possible. Hebrew would not say *dream* or *plan* or *umbrella*, but *d'ream*, *p'lan*, *umb'rella*—forms which one may hear from very slow speakers,¹ especially if uneducated. So in modern Semitic speech, *Protestant* becomes *b'rootestanti*. The Semites seem almost constitutionally incapable of pronouncing two consonants together, and Greek, Latin, or modern words involving this collocation are treated, in transliteration, either as above, or by prefixing what is known as the prosthetic aleph (א) to the initial consonant: thus *Scotland* becomes 'iscotalandi² (cf. אֶרֶץ (rare) and אֶרֶץ arm; so Fr. *esprit* from *spiritus*; Ital. *lo specchio* for *il specchio*).

Thus the place of *sh'wa* vocal, simple or composite, is under the first of two consonants that begin a syllable.

6. End of the syllable.—(a) A syllable may end in a vowel or consonant, that is, be either open or shut (§ 5. 2). None but a final syllable can end in more than one consonant, and a final in not more than two (e.g. יָשָׁן *yashq*, he waters), and the two cannot be a double letter. Therefore such a form as קָל *qall* (letters are doubled by the insertion of a point, cf. § 7. 3) is impossible. In its stead appears simply קָל *qal* (light, adj.). A true double letter requires a vowel after it; e.g. קָלָה *qallâ* (fem. of קָל). The seemingly exceptional אַתָּה ('att) thou (fem.), is explained by the fact that the word was originally אַתִּי 'attî (then probably 'att').

(b) Simple *sh'wa* silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as נִקְטַל *niq-tâl* (killed). A consonant not sounded (i.e. quiescent) does not take *sh'wa*; e.g. רֵאשִׁית (beginning), not רֵאשִׁית *rê-shîth*; בְּיָמֵינוּ (in the days of . . .), not בְּיָמֵינוּ (because the א and ו are not sounded), nor does a single final consonant (e.g. שָׁמָּה there, not שָׁמָּה), except *kaph*, which takes *sh'wa* in its bosom, probably to distinguish *kaph* כּ from *nun* ך (thus לָךְ to thee, not לָךְ *lākh*). But two sounded consonants at the end of a word both take *sh'wa*, as קָשָׁת *qōshet*

¹ Cf. Mr. Chadband's eulogy of "Terewth" in *Bleak House* (ch. xxv.).

² Cf. Principal G. A. Smith, *The Early Poetry of Israel* (Schweich Lectures for 1910), p. 4. Ch. i. has a brief but illuminating discussion on the characteristics of the Hebrew alphabet.

(truth). If, however, the first is silent and consequently drops the sh^ewa, the second drops it too; thus לִּקְרָא *liqrath*, because the א is silent.

Words ending in two consonants are rare.

(c) In a few words, e.g. חֵטָא *hêt*, *sin*, וַיָּרָא *way-yar*, and he saw, or showed, גַּי *gay*, *valley*, the presence of the א, though now otiose, is justified etymologically, like the *n* in *condemn*.

(d) Rule for placing *Sh^ewa*.—The rules in 5 and 6 regarding sh^ewa (simple and composite alike) may be put briefly thus: *Sh^ewa* (simple or composite) is to be placed under every consonant without a full vowel of its own, if the consonant be sounded (not quiescent) and not the single final letter of a word.

Examples on the Syllable:

קָטַל *qā-tāl*, קָטַלְתִּי *qā-tāl-tî*, קָטַלְתָּם *q̄tāl-tém*, כְּרָבִים *k'rû-bhî'm*, יִשְׁקָא *yish-q'lû'*, הַבְּדִיל *habh-dî'l*, מַמְלֶכֶת *mam-lé-kheth*, עֲבָדִים *'abhā-dhî'm*, אֶלְהֵיךָ *'lô-hé-khā*, יִלְדֵי *y'li-dhé'*, יָשָׁק *yashq*, יַעֲמֹר *yē-ā-mēr*, חֲלִינִי *h'îlā-yé'-nû*.

If, however, the vocal sh^ewas be counted as syllables (cf. § 5. 2), then we shall have *q̄-tāl-tem*, *h'-lā-yé-nû*, &c.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES.

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְרַחֵק, הַלְהֵן, נִשְׁקָלוּ, מִצְפָּצְפִים, קָמְנוּ, קָצִיר, לְאֻנָּשִׁים, הַקְטָלָה, הַקְטִיל, יָפֵת:

Write these Hebrew words: qôṭēl, qām, 'ekhtōbh, māqôm, wlô, mizmôr, qitlû, shāmáyim, qû'mû, lmînēhû, ûlyāmîm, yéreq, lilqôṭ, mamlākāh, lshālôm, shmônîm, shnê, mqômî, yêr-shîm, nilham, yisrā'el, shmô, ná'ar, h'amôrîm, le'sôph, 'āmalnû.

Note.—In the above English words simple sh^ewa, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Hebrew words and English transliterations.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The principles of this paragraph are of fundamental importance: practically the whole vocalization of the language

depends on them. They should therefore be very clearly grasped before passing on.

The following table is the same as that on p. 15, though the classes of vowels are placed in a different order, to show better some points of connection between them :

FIRST CLASS.	SECOND CLASS.	THIRD CLASS.
A sound.	I and E sounds.	O and U sounds.
(a) naturally long vowels		
(b) pure short ()		
(c) tone-long		
(d) vanishing of tone-long		
(e) under gutturals		

As we have already seen, § 3. 2. 2 b, , though usually short, may be regarded as tone-long in the first syllable of words like and (written) as pure long in forms like *tighlénâ* (they reveal, fem.), *sâsêhâ* (her horses).

1. *Unchangeable vowels*.—The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels *â ê û ê ô*. Thus the long vowel in the words *qâm* (he arose), or *hêç* (bosom), *shîr* (song), *qôl* (voice), *suç* (horse)—being naturally long, and therefore (in the case of second and third class vowels) usually, though not necessarily or inevitably, having consonantal representation—remains unchanged through all possible transformations of the word. The pure short vowels also, standing generally in shut syllables (§ 5. 3 a), are from position unchangeable, because, if the syllable be truly shut, it cannot be entered, and the vowel within it is therefore invulnerable. They are *a i u e o*. Thus the first vowel in the words *qâmnû* (we arose), *merhâq* (distance), *mizrâq* (basin), *moshêth* (ruined, ptc.), *mushlâkh* (thrown, ptc.), is unchangeably short, because the syllable is shut.

2. *Changeable vowels*.—It will be well at this point to remind ourselves that, though Hebrew has strongly marked peculiarities of its own, the effect of the tone upon adjacent vowels is not without parallel even in our own language.

usual, has a long vowel; the pretonic is open (because the last syllable is רִים *rîm*) and therefore requires a long vowel, יָ; and the syllable before the pretonic being open (יָ *yā* in the original singular), must be accelerated by its vowel being reduced to the faintest vocalic sound, viz. sh^ewa: יִ. Thus the word whose original is יָשָׁר becomes יִשְׁרִים and can become nothing else. No more serious violations of Hebrew vocalization could be conceived than such forms as יִשְׁרִים or יִשְׁרִים. Naturally, the vowel of the syllable before the pretone cannot vanish into a sh^ewa if it be an unchangeably long vowel (e.g. כּוֹכְבִים *kôkhābhîm* (*stars*), manifestly could not become כְּכְבִים *k'khābhîm*, as the *ô* with its consonantal representation is unchangeable); nor can it so vanish if the syllable be shut (e.g. נִקְטְלִים *killed*, ptc. pl., could not become נִקְטְלִים. The syllable נִקְ *niq* is closed, and its vowel cannot be touched; besides, נִקְ would be an impossible form, as a syllable requires a full vowel).

In the illustration יִשְׁרִים the vowel of both tone and pretone happens to be *ā*; but any of the long vowels may appear in either place; e.g. זָקֵן *zāqēn* (*old*), קָטָן *little*, לֵב *heart*.

ii. The rules may be summed up as follows: *the final accented shut syllable, and the pretonic syllable, if open, have tone-long vowels; the vowels before the pretonic are, where possible, reduced to sh^ewa.*¹

The vowel of the tone or pretone may, of course, happen to be long by nature: לָשׁוֹן *lāshôn* (*tongue*), נָשִׂא *nāsi'* (*ruler*), קוֹטֵל *qôṭel* (*killing*), כּוֹכֵב *kôkhābh* (*star*).

iii. The indistinct vowel arising from the loss of a vowel of any class under ordinary consonants is *simple sh^ewa vocal*; thus יִשְׁרִים from יָשָׁר, לֵבָי from לֵב, רִמָּהים from רִמָּה. Under *Gutturals* (§ 8), it is one of the *ḥatephs*, generally *ḥ. pathah* for vowels of first and second class (i.e. not *ḥ. sghol* for second class) and *ḥ. qāmeṣ* for vowels of third

¹ Only in very rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כְּתָב *k'thābh* (*a writing*), יָקִים (*substance*).

² This word, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

class; thus חכמים from חכם (*wise*), חללים (not חלבים) from חלב¹ (*fat*, noun), חדשים from חדש¹ (*new moon*, *month*).

(d) i. Two sounded sh^{wa}s must never come together' (§ 3. 2. 3 d). When, therefore, through processes of inflection (e.g. ישרים *pl. absolute*, ישרי *pl. construct*, § 17) or composition (as when, e.g., the prepositions ב *in*, כ *as*, ל *to*, precede a word beginning with sh^{wa}: e.g. למשיחו *to his anointed*; cf. § 14. 1 b) this would happen, the first becomes a full short vowel, most commonly the vowel *hireq*. Thus the impossible ישרי becomes ישרי *yish'rê*, and למשיחו becomes למשיחו *lim'shîhō*. In the former word, as so frequently, an original *a* (seen in *sing. yashar*, ישר) has been thinned to *i* (cf. *instant*, *covenant* becoming in careless speech *instint*, *covenint*; cf. § 2. 2. 4).

ii. If the first of the sh^{wa}s be a composite (as will happen when the first consonant is a guttural, cf. § 8. 2 a) the short vowel arising is not *i*, but is generally the full vowel corresponding to the composite sh^{wa}. Thus חכמי (from חכם *wise*) becomes not חכמי but חכמי *hakhl'mê*. That is, the flavour of the original vowel is retained; and this occasionally, but rarely, happens with other than guttural consonants; e.g. כנפי (from כנף *a wing*) becomes not כנפי but כנפי *kan'phê*.

(e) The new syllable arising with this short vowel in such cases is generally *half open* (§ 5. 4). That is, the יֵשׁ in ישרי and the חֶכ in חכמי are not completely closed, for the sh^{wa} is not silent but sounded; nor yet are the ך and the ך completely open, for that would make these vowels long, thus giving them an importance which the history of the forms shows that they do not deserve. A sh^{wa} in such a place (ישרי) would have no right to become a long vowel. The syllable is therefore commonly regarded as half open, because it is neither quite open nor quite closed.

These loose or half-open syllables become perfectly easy to understand when we remember that the sh^{wa} represents an original full vowel. Or conversely, if by processes of inflection or composition, an original full vowel is reduced to a sh^{wa}, the sh^{wa} must be sounded, and the syllable to

¹ These words, accented on the penult in seeming contravention of the rule, will be explained in § 29, and need not now perplex or detain us.

which it belongs is regarded as half open. If it were to be regarded as closed, then the sh^{wa} would be silent, and the original full vowel would have disappeared without trace: whereas it is one of the fundamental principles of Hebrew to conserve, in whatever way possible, the ultimate elements of words. *E.g.* to consider the first syllable of יִשְׂרָאֵל as closed and the sh^{wa} as silent would obliterate the fact that originally a full vowel (*a*) stood between *sh* and *r* (pl. יִשְׂרָאֵלִים, sing. יִשְׂרָאֵל). The only way of preserving this in the derivative form of the word is to treat the sh^{wa} as sounded, not silent, and therefore to regard the syllable as half open: we therefore transliterate *yishrê* rather than *yishrê*. This principle covers most of the illustrations of the half-open syllable. *E.g.* Imperatives (2nd pl.) like קַטֵּל (*kill*) are half open, because the sh^{wa} corresponds to a full vowel in the singular קָטַל *kill* (i.e. *qāṭal* from *q'ṭōl*: the original *ō* is now represented by *ʿ*).

Similarly with nouns: בְּרָכָה *b'rākāh* (*blessing*) with a suffix becomes (first בְּרַכְתִּי, then) בִּרְכַּתִּי, i.e. not *birkāthî*, but *birkhāthî* (*my blessing*).

(f) The principles stated in sub-paragraphs (b) and (c) are carried out both in nouns and verbs. There are, however, two remarkable exceptions.

First, the law in (b) regarding the tone-long vowel in the final accented shut has not been carried out fully in the case of the vowel *a*. (i.) *Verbs* always write *á* for *ā* (except in pause; cf. § 10. 4 a). Thus קָטַל *qāṭal*, *he killed*, not קֵטַל—that is, the last syllable, though accented, has the *short* vowel, if it be *a*. This *á* in verbs is subjected to change precisely as if it were *ā*. (ii.) *Nouns* regularly write *a* for *ā* in the hurried form known as the construct state, to be described in § 17. 2 a. Thus the construct of יִשְׂרָאֵל is יִשְׂרָאֵל (not יִשְׂרָאֵל).

Second, in opposition to the law in (c), in the case of *verbs*, the sh^{wa} stands not in the second place from the tone but immediately before it. Thus, while the noun (or adjective) inflects יָשָׁרָה, יִשְׂרָה (fem.) *y'shārā* (*upright*), the verb inflects יִשְׂרָה, יִשְׂרָה *yāsh'rā* (*he, she, was upright*), the sh^{wa} being sounded to represent the original vowel *a*. So adj. חָכָם (*wise*), חֲכָמָה; vb. חָכַם (*he was wise*), חֲכָמָה. (But see § 10. 2 b.)

EXERCISE. CORRECT THE FOLLOWING WORDS.

לָבָבִי, מְדַבְּרִים, זִקְנִים, חֲדָשִׁים, כּוֹכָבִים, קָטְלוּ, קָטְלָתָם,
קָטְלָנוּ, קָטְלָנוּ, סִפְרִים, עֲנָבִים, צִדְקָתְנוּ, דְּבָרָה, גְּדוּלִים,
הַקִּימוֹתָם, שְׁמִים, חֲכָמָה, אֲלָפִים, תְּשׁוּבָה, יָקִים:

Note.—The accent falls on the last syllable, unless where otherwise indicated.

§ 7. DĀGHĒSH. THE LETTERS "B^GHADHK^PPHATH." (SPIRANTS.)

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used (i.) with the ב פ ד נ ב letters to indicate their harder pronunciation (ב *b*, &c.); and (ii.) with consonants generally, to denote duplication—or more strictly, a strengthening, which can best be indicated by duplication. The former is called *Daghesh lene*, the latter *D. forte*.

2. *Daghesh lene*.—(a) Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh gh dh kh ph th*. It distinguished the sounds by means of the point *Daghesh* (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, פ *p*, ת *t*, &c., leaving the unmodified consonant ב פ ת, &c., to express the weaker *bh ph th*, &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters ב פ ד נ ב (therefore known as b'ghadhk'-phath) are hard and therefore have Daghes lene whenever they do not immediately follow a vowel sound: when they do immediately follow a vowel sound they do not take the Daghesh—thus זָכַר *zā-khār* (*he remembered*), יִזְכֹּר *yiz-kōr* (*he remembers*). The first כ follows a vowel (*ā*), and therefore has no daghesh; the second כ does not follow a vowel (as the first syllable is closed, *yiz*), and therefore has the daghesh. Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syllable; and *generally* at the beginning of words.

(b) For this purpose vocal sh^ewa, simple or composite, has the same effect as the full vowels; e.g. זָכֹר *z'khōr* (remember), חָכֵם *h'kham* (wise; § 6. f, I. ii.). Such forms as זָכֵם, חָכֵם are impossible, as they would imply that no vowel preceded the כ, which would again imply that ׀ and ׀ were silent—a manifest absurdity. In this way we can easily tell, in the case of the *b'ghadhk'phath* letters, whether a syllable is half open or not; e.g. בְּלִבּוֹ (in his heart) must be *bil'bhābhō* (pronounce *bil'vavo*). If pronounced *bilbavo*, it would require to be written בְּלִבְּוֹ. This would be wrong, as the original full vowel ē, must not be allowed to disappear into a *silent* sh^ewa. Being therefore sounded, it keeps the possible daghesh out of the following *beth*.

(c) The only other thing that need here be said is that Hebrew does not point mechanically, but considers words in their relations to each other. Therefore, if a word beginning with a *b'ghadhk'phath* letter be very intimately connected with an immediately preceding word ending in a vowel, the two words are treated practically as one, and the daghesh is not inserted. Contrast, e.g., וַיְהִי כֵן and it was so, Gen. 1. 7 (where the connection is very intimate, and further indicated in Hebrew by the hyphen; cf. § 10. 3) with וַיְהִי כִּי and it came to pass, when, &c., Gen. 6. 1 (where the connection is broken, and a new start is made with כִּי).

3. *Daghesh forte*.—(a) Hebrew does not write a double consonant. To indicate that a consonant is doubled, or rather strengthened, it inserts in it a point, as קָלִי *qal-lû* (they were swift). When so used the point is called *D. forte*. The syllable before this daghesh is necessarily shut, for קָלִי = קָלִי, and its vowel therefore short. Daghesh forte can be inserted in the letters י and ו when they are used consonantly; thus צִיָּה *ṣiyyâ* (dryness), חִיָּה *hiyyâ* (he preserved alive), צִיּוֹן *ṣiyyôn* (Zion), צִוּוּה *ṣiwwâ* (he commanded), צִוּוּ *ṣawwû* (command, imp.), קָוָם *qawwām* (their line?). There is no danger of this duplicated *waw* being confused with the vowel *shûreq*, because, in the nature of the case, a duplicated letter must be preceded by a vowel, and, conversely, if there be a vowel before the ו, then the ו must = *ww* and not *û*. If, e.g., in קָוָם

we gave \aleph the value of \dot{u} , there would be no consonants with which to read the vowels — and — . The word is therefore = קוּוּם, i.e. *qawwām*.

The duplicated consonant should be distinctly and firmly enunciated, as in Italian.

(b) When, by processes of inflection, a consonant is written twice, with a *silent* sh^owa between, d. forte is used; thus נתַּנְנוּ *nāthannû* (we gave) becomes נַתַּנְנוּ. But if the sh^owa be *vocalic*, the daghesh f. must not be used; thus קִלְלַת *qil'lat* must not be written קִלְלַת *qillath*, because the sh^owa is sounded, representing as it does an original \bar{a} (קִלְלָה *q'lālā*, curse, noun).

(c) It is important to note that the gutturals (i.e. א ה ח ע) cannot be duplicated, and therefore cannot take daghesh forte. Thus we cannot write בִּיעַר (*he burned, consumed*), or שִׁחַר (*he destroyed*). See § 8. 4 c.

4. D. *lene* is peculiar to the six B^gghadhk^gphath; but these letters, like all consonants except the gutturals, may be doubled and take daghesh forte; thus שִׁבְּר *shibbēr* (*he broke in pieces*). In these cases it is the hard sound of the consonant that is doubled: i.e. we say *shibber*, not *shivver*; so סַפֵּר *sappēr* (*relate, imp.*), not *saffēr*.

Daghesh forte and daghesh lene can never be confused, because daghesh forte, as we have seen, is always preceded by a vowel; daghesh lene, never. Thus in מִדְּבָר *midhbār* (*wilderness*) the daghesh in the ב is necessarily d. lene: were it d. forte, it must have a full vowel before it to constitute the closed syllable ending in the first *beth*, whereas it has no vowel at all. Even if it were possible, as it is not, to regard the sh^owa as vocalic, it could not form the vowel of the assumed closed syllable. Consequently this word could not conceivably be read as *midh'bbār*: the last syllable is בָּר, but the one before it could not possibly be דָּב—between the ד and the ב there would need to be a full vowel, e.g. דֶּב. On the other hand, the daghesh in the *beth* of the word מְדַבֵּר *m'dhabbēr* (*speaking, ptc.*) is necessarily d. forte, because it is preceded by a vowel. Consequently there is never any real confusion.

5. *Omission of Daghesh forte.*—In the case of the consonants ק נ מ ל ו י, when written to a sh^owa, the d. forte is very frequently omitted where

usage would lead us to expect it; e.g. הַיָּאֵר (not הַיָּאֵר) *the Nile*, עִוְרִים (not עִוְרִים) *blind*; הַלְּלוּ (not הַלְּלוּ) *praise ye*, הַנִּנֵּי (not הַנִּנֵּי) *behold me*, מִבְּקָשִׁים (not מִבְּקָשִׁים) *seeking*, יִקְחוּ (not יִקְחוּ) *they will take*. This also applies to sibilants, esp. when followed by a guttural; e.g. כִּסְאוֹ (not כִּסְאוֹ) *his throne*; so יִשָּׂאוּ (not יִשָּׂאוּ) *they will lift up*. It is most natural to regard the sh^ewa as vocalic (since it must have been sounded in the original form of the word) and the previous syllable consequently as half open.

6. *Insertion of Daghesh forte*.—D. forte is sometimes inserted in a consonant to secure the more audible enunciation of the sh^ewa under it; e.g. עֲנֵבִי ‘in-n^gbhê for עֲנֵבִי ‘in^g-bhê (*the grapes of . . .*). This is known as *D. forte dirimens*. In certain cases two words, of which the first ends in ת, ה, or ה, may be closely connected by the insertion of a D. forte at the beginning of the second word; e.g. עָשִׂיתָ וְזֹאת *thou hast done this*. This always happens when זֶה (*this*) or מָה (*what*) is joined by maqqēph to the following word; e.g. זֶה-שְׁמוֹ *this is his name*, מַה-לָּךְ *what to thee? what aileth thee?* This is known as *D. forte conjunctivum*.

7. The short unaccented vowel of the *third* class in syllables ending with a double letter, i.e. Daghesh forte—so-called sharpened syllables—is *u*. E.g. הִנָּדָר, but הִנָּדָר (not הִנָּדָר) *it was declared*. (Rarely—and chiefly under gutturals—it may appear as *o*; e.g. עֹי, also עֵי *my strength*.)

8. *Mappîq* (extender).—A point is also inserted in the letter Hê, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappîq*, as אֶרֶץ אֲרָץ *arçâh* (*h* sounded), *her land*, whereas אֶרֶץ = *arçâ*, *towards (the) land* (cf. § 17. 3).

EXERCISE ON DAG. LENE AND FORTE.

Write these Hebrew Words.

1. gam, kôl, dām, bēn, ’ēt, môt, pat, kap, keleb, tiktôb, kâtabtā, bkû, lbad, dābār, blektkā, mishpāt, midbār, btôk, malkî, yabdēl, kôkābîm, kbadtem, tikbdî, kašpkā, ḥelqkā, midbrêkem, lāredet, yirb, yibk, gdôlîm, wtāgēl.

2. mbaqqshîm, ḥallôn, hammáyim, wayyinnāgpû, limmadt, dibbēr, mdubbār, šappdû, mišpēd, bkašpkem, shabbāt, mibbnē, çippôr, ykattēb, bqîrkem, baddām, bôdēd, yittnû, lbaddô.

Note.—In this exercise the *B^gghadhk^gphath* are expressed by ordinary hard letters, and sh^ewa is not expressed, as the exercise is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ה ח א are called *gutturals*. The ע is a firmer sound of the same kind as א, and ה a firmer sound of the same kind as ח. ח and ע are much stronger letters than ה and א. The gutturals have the following peculiarities:

1. They prefer about them, particularly *before* them, the *a* vowels, and a final guttural must be preceded by *pathah* or *qāmeç*.

(a) *Pathah furtive*.—Any short vowel before a final guttural becomes *pathah*; and between any long vowel (other than *qāmeç*) and the final guttural there steals in, in utterance, the sound of short *a*. In other words, a short vowel is dislodged in favour of *pathah*; a long vowel is retained, but a *pathah* is inserted. Thus we write מֶלֶךְ *melekh* (*king*), but מֶלַח *melah*, *salt* (not מֵלַח *meleh*): so הִשְׁלִיךְ *hishlikh* (*he threw*), but הִשְׁלִיחַ *hishlich*, *he sent*—very rare (not הִשְׁלִיחַ *hishlich*), גָּבְהָהּ *gābhōah*, *high* (ה, as the mappiq shows, is consonantal, § 7. 8). A remote analogy may be found in the faint vowel that is sometimes allowed to creep in before the *r* in such words as *here, fire* (הֶר, *f^r*) This short *a* is therefore called *path. furtive*. This *pathah*, as the last illustration shows, is written *under* the final guttural, but pronounced *before* it. Thus רוּחַ *spirit*, is pronounced *rūah* (not *rūha*: no Hebrew word ends in a short *a*). The *pathah furtive* disappears when the guttural ceases to be final; thus רוּחִי *rū-hî*, *my spirit*; הִשְׁלִיחַהּ.

Pathah furtive is never written to final א, which is silent; thus נָבִיא *nābhî* (*prophet*), not נְבִיא. Further, if the final guttural is preceded by *qāmeç*, which is already a vowel of the *a* class, it does not require and cannot tolerate *pathah furtive*; thus נִשְׁלַח *nishlāh*, *sent* (not נִשְׁלַח *nishlāh*).

(b) The short *i*, falling before gutturals not final, is usually depressed to *e*; thus כָּבֵד *he is heavy*, but יָחַל *he ceases* (not יַחַל). This depression of *i* to *e* may also take place *after* a guttural; thus סֵפֶר *my book*, but עֲזָרִי (not עֻזִּי) *my help*. A similar depression of the vowel may be observed in careless Scotch pronunciation; thus *sick* becomes *seck*; *give*, *gev*;—though here it is not confined to gutturals; thus, *deliver* becomes *dellever*.

(c) The letter ר, which, alike in sound and treatment, has many affinities with the gutturals, not always (cf. בָּסֵר *unripe grapes*) but very frequently has the vowel *a* before it. Thus וַיָּסֶר *wayyāsor* (*and he turned aside*) and וַיָּאֶסֶר *wayyāser* (*and he caused to turn aside*) both become וַיָּאֶסֶר *wayyāsar*.

2. (a) The gutturals cannot take simple sh^ewa vocal, they require the composite sh^ewas; therefore a sh^ewa under an initial guttural must be composite; e.g. קָבֹר *q^bhōr* (*bury, imp.*), but עָבֹר *‘a*hōr, *cross, imp.* (not עֵבֶר). In many cases they dislike simple sh^ewa silent, preferring the composite; e.g. רַגְלִי *my foot*, but בַּעְלִי *my lord* (not בְּעָלִי). The ḥateph that takes the place of silent sh^ewa always corresponds to the preceding short vowel; thus בַּעְלִי becomes בְּעָלִי, so פָּעִלִי *po‘lî* becomes פְּעָלִי *po‘lî* (*my work*). ח, which is very hard, has a distinct tendency to prefer the silent sh^ewa; e.g. פָּחַדּוֹ *pahdō*, *his fear* (not פָּחַדּוֹ *palḥ^edhō*). But with other gutturals the composite is usual; thus נֶאֱמַר becomes first, by paragraph 1 b, נֶאָמַר and then נֶאֱמַר *it was said*.

(b) By far the most common ḥateph is ֶ֫. Initial ח ה ו prefer ֶ֫, initial א prefers ֶ֫; e.g. עֹמֵד *stand*, אָמַר *say*; but when further from the tone א also takes ֶ֫; e.g. אֵלַי *to, towards* (very rare and poetic), but אֵלַיְכֶם *to you*.

3. (a) As two vocal sh^ewas cannot come together, a simple sh^ewa before a ḥateph becomes the full (short) vowel corresponding to the ḥateph; thus לָקַטַל becomes לָקַטַל *to kill*; but לָעָבֶר becomes לָעָבֶר *to cross*. This used to be expressed by saying that the guttural pointed itself and the consonant preceding. We further saw, in paragraph 2 a, that, if the guttural was preceded by a short vowel, it took under it the sh^ewa, if composite, which corresponded to the short vowel; e.g. בַּעְלִי *my lord*. Therefore the resultant combination in either case is ֶ֫ - or ֶ֫ ֶ֫ or ֶ֫ ֶ֫; e.g. הָעֵמִיד *he caused to stand, stationed*, הָעֵמִיד *he was stationed*. Either the short vowel before the guttural (as *a* in the original בַּעְלִי) or the composite sh^ewa under the guttural (as *a* in עָבֶר) is sure to be determined, and then the above combination follows as a matter of course.

(b) If the guttural is preceded by a *long* vowel, it takes ֶ֫ in place of ֶ֫; e.g. שָׁחָטָה *she slaughtered*, מָאָנָה *she refused*, כֹּהֲנִים *priests*.

4. (a) The gutturals cannot be doubled. In this peculiarity ר agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 c) falls into an open syllable before the undoubled letter and becomes the corresponding tone-long vowel (§ 5. 3 a; § 6. 2 a); e.g. הַדֶּרֶךְ *haddérekh*, the way, but הָעֶבֶד *hā-ēbhedh*, the servant (for הָעֶבֶד = הָעֶבֶד). But as the *y* cannot be doubled, the first must be dropped. We therefore get הָעֶבֶד, because the vowel *a*, short in the shut syllable, becomes long, *ā*, now that the syllable is open). So יָשַׁלְשׁ *he did a third time*, but יִשְׁרַשׁ *he uprooted*, because יִשְׁרַשׁ = יִשְׁרַשׁ (short *i*) = יִשְׁרַשׁ (tone-long *ē*). So קָטַל, but בָּרַךְ *he was blessed*, because בָּרַךְ = בָּרַךְ (short *u*) = בָּרַךְ (tone-long *ō*).

(b) It is important to note that, as the cause that produces the tone-long in this case is permanent, the vowel is unchangeable. E.g. בְּרַכְתֶּם (on the analogy of קָטַלְתֶּם) becomes (first בְּרַכְתֶּם, then) בְּרַכְתֶּם *you blessed*; but although the accent falls on the תֶּם, the ב must not be reduced to ב (§ 6. 2 c), because it represents a syllable originally ideally closed (בַּר), and thus could not be allowed to degenerate into a ב. This would be unjust to its origin. The word therefore remains בְּרַכְתֶּם (not בְּרַכְתֶּם). Similarly the plural of חָרַשׁ *artificer* is not חָרַשִׁים but חָרָשִׁים, because חָרַשׁ is a word of the type of גָּנַב *thief*, and therefore strictly חָרַשׁ, so that the first syllable, ideally closed, must, when it becomes open, have its vowel *unchangeably* long.

(c) This compensation, as it is called, represented by the lengthening of the short vowel, takes place practically always with א and ר, and usually with ע; e.g. מָאָן becomes מָאָן *he refused*, הָרַעָה becomes הָרַעָה *the evil*, הָעָם becomes הָעָם *the people*. Usually with ה, and very frequently with ח, the preceding vowel remains short: the consonant is thus felt to be virtually doubled, or in other words the daghesh forte is implied, whence it is known as the *d. f. implicitum*. E.g. מָהֵר (not מָהֵר from מָהֵר *hasten*), הָהוּא (not הָהוּא *that*), הָחָרֶב (not הָחָרֶב for הָחָרֶב *the sword*), הָחָרֶשׁ (not הָחָרֶשׁ *the month*).

EXERCISE. CORRECT THE FOLLOWING WORDS.

בְּאִמֶּר, אֲבִדְתֶּם, אָמַר, יִשְׁחָטוּ, חֹמָה, שְׁלִיחַ, הַשְּׁלִיחַ, שְׁמַע.

שָׁמַע, רָגַע, יָהַפֵּךְ, בָּרַךְ, שָׁרִים, הִחְזִיק, טָעַמוּ, בָּאֲמַת, נֶאֱמַר,
לְחָלִי, לְאָרִי, בְּחֶמְדִּי, מְעַמְדִּי, יַעֲמֹד, יַעֲמֹדִי:

§ 9. THE QUIESCENT LETTERS.

The letters א ה ו י show the same kind of feebleness that the letters *h w y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e.g. מִצְוָה *commandment* (miṣwâ, ו consonantal); so אָמַר *he said* (ā-mar), but יָאֵמַר *he says* (yô-mar (א quiescent); יָמֵי *the days of* . . .), but בִּימֵי *in the days of* (from בִּימֵי, § 6. 2 d) not בִּימֵי *biy-mê*; so בִּיהוּדָה (from בִּיהוּדָה) *in Judah*. Pronounced rapidly, *biymê* is practically = *bîmê*, and is therefore fairly represented by בִּימֵי. In other words, the ו quiesces, or is silent: and *under the silent consonant the sh'wa is not placed*; thus בִּימֵי (not בִּימֵי); so יָאֵמַר (not יֶאֱמַר), and רֵאשִׁית *beginning* (not רֶאשִׁית). Conversely, if it takes the sh'wa, it is regarded as a consonant; e.g. נֶאֱדָר *ne'-dâr* (*glorious*). Here the ר has the daghesh lene, because the preceding syllable is closed, ending, as it does, in a *consonant* (§ 7. 2 a). This, however, is rare. At the end of a word א is always silent, and usually at the end of a syllable; that is, as a consonant it practically disappears. The effect of this is that the syllable ends in a vowel, which is therefore usually lengthened (§ 5. 3 a). Thus מָצָא (on the analogy of קָטַל) becomes מָצָא *he found*, because, as the final א practically disappears, the syllable is as good as open, and its vowel therefore long. So for מָצָאתָ (cf. קָטַלְתָּ) we write מָצָאתָ *thou hast found*, because א at the end of the syllable is silent, and the following ה does *not* take the daghesh lene, because, now that the א has vanished, it follows a *vowel* (§ 7. 2 a).

A certain analogy to the quiescents may be found in the English *w* and *y*, which are consonants at the beginning of a word and silent at the end; cf. *was, saw*; *yes, say*.

2. It is never difficult to decide whether final ו and א are

consonantal or quiescent. If accompanied by a homogeneous vowel—i.e. י by *e* or *i*, and ו by *o* or *u* (§ 2. 3 c)—they are obviously quiescent, being simply the consonantal signs of these vowels; e.g. לִי *lî* (*to me*), לוֹ *lô* (*to him*). If accompanied by a heterogeneous vowel, they are necessarily consonantal; e.g. חַי *hay* (*living*), הוּי *hōy* (*ah!*), גָּלְיוֹ *gālîy* (*uncovered*, etc.); יַחְדָּו *yahdāw* (*together*), עוֹלָה *awlā* (*injustice*), וְיִי *sîw* (*April–May*), דָּוִד or דָּוִיד *Dāwîdh* (*David*). The suffixal form (to be explained in § 19) יִי is sounded *āw*, as סוּסָיו *śû-śāw* (*his horses*).

EXERCISE. PRONOUNCE AND WRITE OUT THESE WORDS.

קְרוּאִיו, אֵל, לֹא, וּבֵיתוֹ, נוֹלְדוֹ, יֵשֶׁב, עֲבָאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, אֶרְצָה, לְקִרְאָת, יִשְׁמַעֵאל, מֵאֲתֵיב, שְׁאוּנִי, שְׁלֹמֹה,
בְּיָמָיו, תִּגְלִינָה, יִקְנִיאוּהוּ, מִלְּאֲתָיו, כְּסִיו, שָׁלוֹ, גּוֹי, קוֹ, אֲדֹנִי,
רֹאשִׁים, בָּאֲשׁוּ, בְּלִיּוֹת, לִילִי, קִנְיָה:

§ 10. THE ACCENTS.¹ METHEGH, MAQQĒPH, PAUSE, Q^{ÉRĒ}, &C.

1. *Use of the Accents.*—The accents have three uses: (1) they mark the tone-syllable; (2) they are signs of logical interpunction, like our comma, &c.; and (3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Methegh) and the Tone.*—The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1 a), e.g. דָּבָר *dābhār*, *word*; in one class of nouns (the *Ṣegholates*, § 29), e.g. דֶּבֶר *dēbher*, *pestilence*, and in some Verbal forms, e.g. קָטַלְתִּי *qātāltî*, *I killed*, it falls on the penult.

(a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or ac-

¹ A brief account of the more common accents will be found on pp. 230 f.

centual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Methegh*, מֶתֶּחַ (bridle), a small perpendicular stroke to the left of the vowel.¹ An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Methegh*, whether the vowel is long (הָאָדָם *the man*) or short (הַהֵיכָל *the palace*); e.g. אֶנְכִּי, *I*, חִכְרָהּ, *and thou shalt remember*, הַחֲכָם, *the wise*, הָעָפָר, *the dust*. That is, in the onward rush towards the tone-syllable, it safeguards the vowel which is otherwise likely to get less than justice. (The interests of the tone and the pretone syllables are already safeguarded by the principle laid down in § 6. 2 b.) The methegh is rarely used with the vowel of a shut syllable, because such a vowel is already safe and in little danger of being slurred (therefore not מְדַבְּרִים); or with a sh^{wa}, because so insignificant a vowel does not deserve special attention (therefore not דְּבָרִים).

(This is no violation of the principle laid down in § 6. 2 c; in all the above illustrations there are good reasons, which will afterwards be clear, why the vowel second from the tone should remain a full vowel and not be reduced to sh^{wa}.)

(b) When the open syllable is separated from the tone even by only vocal sh^{wa}, its vowel is marked by methegh;² e.g. אָכְלָה 'ā-kh'lá (accent on last syllable), *she ate*, חֲכָמָה ḥā-kh'mā, *she is wise*. (In these cases the sh^{wa} is vocal, representing as it does a full vowel in the original masc. form אָכַל, חָכַם.) In such positions methegh clearly indicates that the sh^{wa} is *vocal*, and thus serves to distinguish between ā and o, and between î and i; e.g. אָכְלָה *food* (— silent, because no methegh with the —: the word is therefore a pure dissyllable: last syllable, accented, lá: the first, unaccented and shut, therefore with short vowel; therefore 'okh: so 'okhlā); חֲכָמָה ḥokhmā, *wisdom*; יִירָאוּ yi-r'û, *they will fear* (open syllable, long i); יִירָאוּ yir-'û, *they will see* (shut syllable, short î).

(c) If the vocal sh^{wa} in this case be a *hateph*, the preceding vowel, though *short*, has that distinctness that requires

¹ Under the consonant, if the vowel is *hōlem*; e.g. כּוֹכְבִּים *stars*, כֹּהֲנִים *priests*, אֹיְבִים *enemies*.

² This fact tends to confirm the view that vocal sh^{wa} constitutes a syllable (§ 5. 2). Cf. Sievers, *Metrische Studien*, i. pp. 145 f.

to be preserved by methegh; hence the combination referred to in § 8. 3 a always appears in the form $\text{---} \text{---} \text{---} \text{---} \text{---}$; e.g. יַעֲמִיד *he stations*, הָעֵמִיד *he stationed*, הָעֵמִיד *he was stationed*.

3. *Maqqēph* (binder).—(a) Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word, e.g. $\text{אֶת־כָּל־אֲשֶׁר־לּוֹ}$ *all (acc.) that (was) to him, all that he had*. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *maqqēph* lose their accent except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3 a), כָּל הָעָם but כָּל־הָעָם *all the people*, i.e. the --- of כָּל , which is now shut and *unaccented*, becomes the corresponding short (not *kōl*, but *kol-hā-‘ām*). *Ġere*, followed by *maqqēph*, is usually reduced to *ġghol*; thus הִשְׁמַר *hishshāmēr*, but הִשְׁמַר־נָא *beware*; so וְהַגִּיד־לּוֹ *give praise to him and tell*, &c.

(b) The *maqqēph* is used almost invariably with אֶל *to*, כָּל *all* (thus כָּל־), אֶת sign of accus. (thus אֶת־), and a few other common words (e.g. מִן *from*, לֵב *lest*).

4. *Pause*.—The natural pause which occurs at the middle, and especially the end of a Hebrew verse, affects the vowels as follows:

(a) A short vowel in the tone becomes long, as מַיִם *water*, pause שָׁמַר *he kept*, pause שָׁמַרְתִּי *I kept*, pause שָׁמַרְתִּי :—the long vowel can stand in the shut syllable, now that it has the accent. If the short vowel has been modified from another, it is the long of the *primary* sound that appears, אֶרֶץ *earth*, p. אֶרֶץ (from a primary אַרְץ 'arç).

(b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עַתָּה 'attā (*now*), pause עַתָּה 'attā (not, of course, 'ottā, as it would be if it were an ordinary non-pausal form).

(c) Perhaps the commonest pausal effect is what looks like a combination of (a) and (b). In verbal forms with vocal *sh'wa* before the tone, this *sh'wa* becomes the tone-long of the primary sound whose place it had taken, and the tone

is then shifted to it, as שֶׁכְּנָה *she dwelt*, pause שֶׁכְּנָה from שָׁכַן; עָמְדוּ *stand ye*, pause עָמְדוּ from עָמַד *stand*.

Similarly the composite sh^ewa under a guttural is raised, in pause, to the corresponding long vowel; thus אָנִי *I*, pause אֲנִי; חָלִי *sickness*, pause חָלִי.

i. Sh^ewa before the suffix *kha* becomes in pause *é*, סוּסְךָ *thy horse*, pause סוּסֶךָ.

ii. There is a fondness shown in many cases for the sharp *á* in pausal syllables: e.g. יָנֻמֶּלּ, pause וַיִּנְמָל and *he was weaned*.

iii. If two accented syllables of different words occur in immediate succession, the tone is often shifted from the last syllable to the penult of the first word, though only when this is open; e.g. קָרָא לַיְלָה *he called night* (not קָרָא, which would otherwise be correct), חָם תֹּאכַל לָחֶם (not תֹּאכַל *thou shalt eat bread*).

5. *Q^rré* (קָרִי *read*, i.e. *to be read*) and *K^ethîbh* (כְּתִיב *written*).

—(a) The *K^ethîbh* is the consonantal text as it lay before the punctuators, being held inviolable. When, however, for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K^ethîbh* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q^rré*. Attention is called to the margin by a small circle placed over the *K^ethîbh*, thus: הַנְּעֹרִי Gen. 24. 14. The marginal or foot note (unpointed) to which attention is thus called runs קרי¹ הַנְּעֵרָה, i.e. הַנְּעֵרָה is to be read: and the vowels to accompany this recommended reading are the vowels of the other word which stands in the text. The word to be read is therefore in full הַנְּעֵרָה *the maiden*; the unpointed הַנְּעֵר, which would normally represent הַנְּעִיר *the youth* (masc.), would be ambiguous. In other words, the consonants of the *margin* are to be read with the vowels of the *text*.

(b) In the case of יהוה and a few other words of very frequent occurrence, the *Q^rré* is not placed in the margin, but its vowels are simply inserted in the text. E.g. יְהוָה (whence our *Jehovah*, probably originally יְהוִה *Yahweh*) is always written either thus—with the vowels of אֲדֹנָי *Lord* (which

¹ Or simply 'ק.

word, however, is not actually written in the margin)—or (when it follows אֲרִי to avoid repetition, יְהוָה with the vowels of אֱלֹהִים (God). Thus the proper pronunciation of יהוה (doubtless *Yahweh*), for which the Hebrew equivalent for *Lord* (or *God*) was always substituted, came in course of time to be completely forgotten.

OF WORDS AND FORMS.

Roots may be considered to be of three classes : (1) the simplest and instinctive *interjection*, expressive of mere feeling, as *ah !* ; (2) the higher *demonstrative*, expressing locality, direction, and distinction between one object and another ; and (3) roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ II. THE ARTICLE.

Hebrew has no *indefinite* Article ; e.g. יוֹם *yôm*, a day, אִישׁ *'ish*, a man.

The *Definite* Article, which before ordinary consonants is הַ (i.e. *ha*, with the following consonant duplicated), was originally a demonstrative pronoun. Something of this force still attaches to it in one or two phrases ; e.g. הַיּוֹם *hay-yôm*, the day, i.e. this day, to-day ; הַלַּיְלָה *the night*, i.e. to-night. The article is an inseparable particle prefixed to words, and, like *the* in English, suffers no change for Gender or Number.

The origin of the article is quite uncertain. Its primary form may have been *hā* (which, because of its very close connection with the following word—cf. *the*—may have emphasized or strengthened its opening consonant, which has therefore *Dag. forte*, § 7. 3 a) ; or it may even have been *han*.¹ All the phenomena can be satisfactorily explained on either assumption. Assuming, however, for simplicity's sake, a

¹ The former explanation is the more probable ; the latter, however, though it has met with little favour, is at least possible ; and I mention it here because, on this assumption, the pointing of the article becomes readily intelligible to the beginner.

primary *han*, the usage works out very naturally, especially when we remember how readily in other languages *n* assimilates with the consonant before it; e.g. *inmotus* = *inmotus*, *inlotus* = *illotus*, ἐνλείπω = ἐλλείπω, &c.

(a) Before ordinary consonants the *n* is assimilated to the next consonant, which is thus doubled; e.g. קוֹל *voice* (הַקּוֹל = הִקּוֹל) *haq-qôl*, the voice; so שֶׁשֶׁשׁ *hashshémesh*, the sun.

(b) Before gutturals, the principles laid down in § 8. 4 apply. As they cannot be doubled, the *pathah* of the Art., falling in an open Syllable, expands to *qāmeṣ*; thus הָאִישׁ becomes הָאִישׁ *the man*. This expansion is universal before א and ר, e.g. הָרֹאשׁ *har-rôsh* = הָרֹאשׁ *hā-rôsh*,¹ the head, and general before ע, e.g. הָעִיר *the city*. Before the strong gutt. ה and ח, *pathah* usually remains; i.e. the dagesh is *implicit*, and the vowel before it, being in a practically shut syllable, remains short; e.g. הַחֵבֶל (from *hah-hékhāl*) *the palace*, הַחֲכָמָה (from *hah-hokhmâ*) *wisdom*.²

(c) The rule in (b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qāmeṣ*, the punctuation of the Art. varies—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2 b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע, not in the Tone, the Art., falling *before* the *pretone*, becomes *e* (*ṣghol*),³ as הָהָרִים *the mountains*, הָעָמָל *the trouble*.² Before ח (*hā*) in all positions, and also before ה, the Art. takes *ṣghol*, הַחֲכָם *the wise*, הַחֵג *the feast*, הַחֲלִי *the sickness*.

The following will be a useful summary of the facts. It should not, however, be mechanically committed to memory,

¹ The א is silent, but it points to an earlier stage in the history of the word when it was consonantal; cf. § 5. 6 c (חָטָא).

² These words would, in strict writing, all require methegh with the first vowel, as it is in the open syllable, and two places from the tone; e.g. הַהָרִים, הַחֲכָמָה, &c.

³ This comes under the general rule that a *pathah* before an originally duplicated guttural which has א under it becomes *ṣghol*; thus אָחָי *my brothers*, pausal form of אָחִי (p. 153), originally *ah-hay* (§ 10. 4 a).

but read in the light of the principles that govern it, and then it will be remembered with little difficulty.

Before ordinary cons.	הַ, הָ, הֶ, הִ, הֵ, הִי
Before gutturals	<div> <div> א, ר, ע </div> <div>הַ, הָ, הֶ, הִ, הֵ, הִי</div> </div>
Before gutturals with qāmeç	<div> <div> הֶּ, עֶ, הֵּ </div> <div>הֶּ, עֶ, הֵּ</div> </div>

אִישׁ	man ¹	אִשָּׁה	f. woman	בֹּקֶר	morning
יוֹם	day	לַיְלָה	m. night	עֶרֶב	evening
חֹשֶׁךְ	darkness	רָקִיעַ	firmament	אוֹר	light
מַיִם	pl. water, waters	גָּדוֹל	great	עָפָר	dust
רָם	high	עַל-	upon	טוֹב	good
שָׁמַיִם	pl. heaven	כֶּסֶף	silver	וְ	and
		זָהָב	gold		

The conjunction *and* is a particle inseparably prefixed to words, אִישׁ *and a man*.

Rule 1.—The adjective, when it qualifies, stands after the noun; e.g. *a good man*, אִישׁ טוֹב, not אִישׁ טוֹב. If the noun be definite, the adj., as well as the noun, has the article; e.g. *the good man*, not הַטוֹב אִישׁ, but הָאִישׁ הַטוֹב *i.e.* the man, viz. the good (one).

If two or more adjectives go with the same noun, each of the adjectives has the article; e.g. *the great and good man*, הָאִישׁ הַגָּדוֹל וְהַטוֹב.

Rule 2.—The adjective, when used *predicatively*, must *not* take the article. It may come before or after the noun—usually before; e.g. *the man is good* = הָאִישׁ טוֹב or טוֹב הָאִישׁ (lit. *good is the man*)—in neither case does the adj. take the art. The copula *is, are, &c.*, is not usually expressed. This, however, occasions no ambiguity; e.g. הָאִישׁ טוֹב could not be mistaken for *the good man*, which would require הַטוֹב.

¹ Throughout the vocabularies, *feminine* nouns are marked *f.*, those unmarked are *masculine*.

EXERCISE. TRANSLATE.

הַלַּיְלָה וְהַיּוֹם: 2 הָאִישׁ וְהָאִשָּׁה: 3 הַחֹשֶׁךְ הַגָּדוֹל: 4 רָם
 הָרְקִיעַ: 5 טוֹב הַנָּכֶסֶף: 6 הָעָרֶב וְהַבֶּקֶר: 7 גָּדוֹל הַחֹשֶׁךְ
 עַל-הַמַּיִם: 8 טוֹב הָאִישׁ: 9 הַיּוֹם הַגָּדוֹל:

To-day. The morning. The night. The light (is)¹ good.
 The good light. The lofty firmament. The man and the
 woman. The darkness is great. The good man. A great
 day. The gold (is)¹ good. The dust (is)¹ upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	<i>Sing.</i>	<i>Signif. part.</i>	<i>Plur.</i>	<i>Sig. part.</i>
1 <i>pers. c.</i>	אֲנִי, אַנְכִי	I	אֲנֵחָנוּ	we <i>nu</i>
2 <i>pers. m.</i>	אַתָּה	thou <i>ta</i>	אַתֶּם	ye <i>tem</i>
<i>f.</i>	אַתְּ	„ <i>t</i>	אַתְּנָה, אַתְּנָן ³	„ <i>ten</i>
3 <i>pers. m.</i>	הוּא	he ² <i>w, hu</i>	הֵמָּה, ⁴ הֵם	they <i>m</i>
<i>f.</i>	הִיא	she ² <i>y (ha)</i>	הֵנָּה	„ <i>n</i>

The above forms of the Pers. Pronouns are used only to express the Nominative: they must not be put as *oblique cases* after a verb or preposition: therefore *I-buried him* is not קָבַרְתִּי הוּא (§ 31); *declare to (?) me* is not סִפְּרִי לֵאֲנִי (§ 14. 1 f). When, as in these cases, the Pers. Pronouns do not express the Subject, they become attracted in a fragmentary form to be explained later (§§ 19. 31; 14. 1 f; 15. 2, &c.) to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*.

עֵינַי <i>f. eye</i>	יָד <i>f. hand</i>	הָר <i>mountain</i>	חָלִי <i>disease</i>
אֶרֶץ <i>f. earth</i>	אֶבֶן <i>f. stone</i>	עֶבֶד <i>servant</i>	עַם <i>people</i>
חֶרֶב <i>f. sword</i>	אֱלֹהִים <i>pl. God</i>	הַיָּכָל <i>palace</i>	חָכָם <i>wise</i>
עֲצוּמִים <i>powerful</i>	רָע <i>bad, sore</i>	מְאֹד <i>very</i>	רָע מְאֹד <i>very bad</i>

A few words, *e.g.* הָר, עַם, חָג, when preceded by the

¹ Throughout the exercises, bracketed words are not to be translated.

² In הוּא *hu* and הִיא *hi*, the ה, which is silent, represents doubtless an earlier stage in the history of the word, when it was consonantal (*hwa? hia?*).

³ Both forms extremely rare.

⁴ Long vowel tolerated in shut syllable, because accented (§ 5. 3 a). •

article, lengthen the pathah to *qāmeç*; thus הָהָר, הָהָרִי. So also אֶרֶץ (original אֶרֶץ) becomes הָאֶרֶץ.

In sentences of the type *the people is wise* (cf. § 11. Rule 2), the predicate is sometimes followed by the third personal pronoun (in the appropriate gender and number); thus הָעָם הֵם. Sometimes (esp. when subj. and pred. are coextensive) this pronoun precedes the predicate; e.g. יְהוָה הוּא. *Yahweh¹ is the God.* But in such cases it is not strictly correct to say that the pronoun *is* the copula; it really resumes the subject,—in the former case, without emphasis, *as for the people, it (הוּא) is wise*; in the latter, with emphasis: *Yahweh, he (and no other) is the God.*

EXERCISE. TRANSLATE.

רָם הַהִיכָל : 2 הָהָר הוּא רָם מְאֹד : 3 טוֹב הָעָרִב : 4 אֶתֶּר
 הוּא הָאֱלֹהִים : 5 אֵת הָאִשָּׁה : 6 הַחֶרֶב הִיא עַל-הָעֵפֶר :
 7 הָעֶבֶד הַטוֹב : 8 עִם רָם וְגָדוֹל : 9 הָעָם הוּא עָצוֹם מְאֹד :
 10 הַיָּד וְהָעֵינִי : 11 הַשָּׁמַיִם וְהָאָרֶץ : 12 הָעָם הָעָצוֹם וְהַגָּדוֹל :
 13 אֲנִי הָאִישׁ הַחָכָם : 14 חָכָם הָאִישׁ : 15 הַחֲלִי הָרַע :

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I (am) the man. We (are) the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The great and lofty mountain. The darkness is very great upon the earth and upon the waters. Thou (art) the man. They (are) the heavens. The stone.

§ 13. DEMONSTRATIVE, INTERROGATIVE, AND OTHER PRONOUNS.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i> זֶה this		הוּא that	הֵם, הֵנָּה those
<i>f.</i> זֹאת "		הִיא "	הֵנָּה "
<i>c.</i>	אֵלֶּה these		

¹ יהוה should be pronounced and translated thus, not by *the Lord*. As the traditional vocalization of the word (יְהוָה) is erroneous, we shall throughout leave it unpointed.

1. The demonstratives may be used predicatively or adjectivally. Like adjectives when used predicatively they do not take the article, and the order is as in English: e.g. *this is the man*, זֶה הָאִישׁ; *this is the good man*, זֶה הָאִישׁ הַטּוֹב. When used as adjectives their noun is definite, and they are written, with the definite article, after the noun—exactly like adjs. (§ 11. Rule 1); e.g. הָאִישׁ הַזֶּה *this man* (i.e. *the man—this one*), הַתּוֹרָה הַזֹּאת *this law*, הַיּוֹם הַהוּא *that day*, הַדְּבָרִים הָאֵלֶּה *these words*. With another adj., the demonstr. stands last: *this good man*, הָאִישׁ הַטּוֹב הַזֶּה.

Note that though, with the art., the sing. is הַהוּא, the plur. is הֵהֶם.

2. *Relative pronoun*.—(a) אֲשֶׁר¹ used for *who, which*, invariable for all genders, numbers, and cases, is, strictly speaking, not a relative pronoun, but only a general word of relation; and, as it is used to introduce clauses beginning not only with *who, whom, whose, which*, but also with *where, whence, whither*, it might be fairly said to correspond to the *wh* in these words, or to the *that* in such sentences as *the man that I spoke to, the house that I lived in*. The Hebrew way of turning such relative sentences is to throw the vague אֲשֶׁר (*wh, that*) at the beginning, and to clinch it at the end by the definite word which the sense requires; e.g. the man *that* (אֲשֶׁר) I spoke to him (*wh . . . to him = to whom*); the house *that* (אֲשֶׁר) I lived in it (*wh . . . in it = in which*). The force of the אֲשֶׁר in such cases is practically = *as to whom* or *which* (e.g. the man *as to whom* I spoke to him, the house *as to which* I lived in it). So *whose* = אֲשֶׁר followed by *his*; e.g. הָאָדָם אֲשֶׁר נִשְׁמָה בְּאַפּוֹ *man in whose nostrils (בְּאַפּוֹ . . . אֲשֶׁר) is (but) a breath (i.e. man as to whom but a breath is in his nostrils)*. So *there* שָׁם, *where* אֲשֶׁר . . . שָׁם; *thither* שָׁמָּה *shāmmā, whither*, אֲשֶׁר . . . שָׁמָּה; *thence* מִשָּׁם (מִן *from*; *n* assimilated), *whence* אֲשֶׁר . . . מִשָּׁם.

(b) Almost always, however, when the English relative pronoun is in the nominative, and frequently also when it is in the accusative, אֲשֶׁר is used alone, i.e. without being

¹ The form שׁ prefixed inseparably to words, usually as שׁ or שׁ followed by Dag. forte, e.g. אֲשֶׁר לִי = שְׁלִי (*which is to me, i.e. mine*), is mostly late.

climbed at the end by a definite pronoun; e.g. the king *who pursued*, אִשָּׁר רָדַף (the אִשָּׁר is *not* followed up by a word for *he*); he put there the man *whom he had formed*, אִשָּׁר יָצַר (here the אִשָּׁר may or may not be followed by the word for *him*). It is doubtless this familiar usage that has led to the statement that אִשָּׁר is a relative pronoun, and = *who, which*.

(c) אִשָּׁר can also = *he who, him who, that which*, and may take a preposition before it; e.g. *that which* (אִשָּׁר) *he had done, displeased Yahweh*; he said to the man *who* (לְאִשָּׁר) was over his house.

3. *Interrogative pronoun*.—The interrogative is מִי *who?* for persons, and מָה *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7. 6), and מה assumes a *pointing quite like the Article* (§ 11).

Before non-gutturals *path. and dag.* מַה־זֶּה *what is this?*

before א and ר *qāmeç* מַה־אֵלֶּה *what are these?*

before other gutturals *pathah* מַה־הִיא *what is it?*

before gutt. with qam. *ṣghol* מַה עָשָׂה *what has he done?*

מִי is also used to express the indefinite *whoever, whosoever*; and מַה *whatever, whatsoever*; e.g. מִי לִיהוּה אֵלִי *whoever (is) for Yahweh (let him come) unto me*. But while מִי can be thus used, אִשָּׁר can never be used interrogatively. E.g. *Who will trust in Yahweh?* מִי יִבְטַח בַּיהוָה (not possibly אִשָּׁר); but *blessed is the man who trusts*, בָּרוּךְ הָאִישׁ אֲשֶׁר יִבְטַח.

מַה is also the exclamation *how!* מַה־אֲדִיר שְׁמֶךָ *how glorious is thy name!*

4. *Other pronominal expressions*.—Each אִישׁ; e.g. kings were sitting *each* (אִישׁ) upon his throne. So *any*; e.g. if *any one* (אִישׁ) can number, &c.

Every, all, כָּל (which is strictly a noun = *the whole*); e.g. *every day*, כָּל יוֹם; *all the day*, כָּל־הַיּוֹם (§ 10. 3).

No, none, אֵישׁ . . . לֹא or אִישׁ לֹא (lit. *not a man*): כָּל . . . לֹא or כָּל . . . לֹא (lit. *not every, i.e. not any*); e.g. *none living* is just before thee, כָּל־חַי . . . לֹא; *no work shall be done*, כָּל־מְלָאכָה לֹא־יַעֲשֶׂה.

The one, the other, הַזֶּה . . . הַהוּא: *the one called to the other*, קרא זה אל־זה.

For other forms of reciprocal and for reflexive pronouns, see pp. 90, 93, 150.

מֶלֶךְ king	רֹאשׁ head	יָלַד boy	יְהוָה Yahweh ¹
בָּרָא to create	קָרָא to call	יָלַד to bear	שָׁפַךְ to shed
לָקַח to take	שָׁמַע to hear	אָמַר to say	בָּא to come
יָשַׁב to sit	לֹא not	רָעַב famine	אֶל־ unto

5. The root of the verb is held to be, not the infinitive, but the 3rd pers. sing. perf. act., which is the simplest form; e.g. בָּרָא is really not *to create*, but *he created*, לָקַח *he took*, &c. It is as if in Latin we spoke of *amat* rather than *amare*.

6. Sentences are of two kinds: (i.) verbal—having a *finite* verb for predicate, e.g. *the angel cried*; and (ii.) nominal—having any other kind of predicate, such as noun, adj., partic.; e.g. *Thou art God*, *God is good*, &c. The order in a verbal sentence (unless the subj. is emphatic) is verb, subject, e.g. קָרָא הַמַּלְאָךְ *the angel cried*; in a nominal sentence, subject, predicate, e.g. יְהוָה מֶלֶכֵּנוּ *Y. is our king*. But in nom. sent. the predicate, if emphatic, is placed first, e.g. עָפָר אַתָּה *dust art thou*, and frequently also as we have seen (§ 11. Rule 2) if it be an adj. צַדִּיק אַתָּה יְהוָה *righteous art thou, Y.*

The negative stands immediately before the verb or predicate: so that, in a verbal sentence, the order is (negative), verb, subject, object; e.g. *the boy did not hear the voice*, לֹא שָׁמַע הַיָּלֵד אֶת־הַקוֹל.

7. (a) The *definite* accus. in nouns and pronouns, when directly governed by an active verb, is, in prose, usually preceded by the particle אֶת, or rather אֶת־ (§ 10. 3), as in above illustr. But the accus. must be definite: “a voice” would have been simply קוֹל, not אֶת־קוֹל. The accusative is regarded as definite (i.) if it be preceded by the def. art., (ii.) if it be particularized by a possessive pronoun (indicated in Hebrew by a pronominal suffix, § 19), e.g. God heard *his* voice, אֶת־קוֹלוֹ, (iii.) if it be a proper name, e.g. he smote *David*, אֶת־דָּוִד.

(b) אֶת־ is repeated with each of the accusatives, if there

¹ Usually pointed יְהוָה, occasionally יְהוֹה (cf. § 10. 5): the true spelling (never found) is probably יְהוֹה. We leave it throughout unpointed.

be more than one; e.g. Abraham took *Sarah and Lot*, אֶת־שָׂרָה וְאֶת־לוֹט.

(c) אֶת־ is used before מִי (= whom?), but never before מָה. *Whom have I oppressed?* אֶת־מִי עָשִׂקְתִּי, but *what have I taken?* אֶת־מָה not.

EXERCISE. TRANSLATE.

מִי אַתֶּם: 2 רַם מֶאֱד הָהָר הַזֶּה: 3 הַלְיָלָה הַהוּא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה אֱלֹהִים: 5 הָעַם הָעֶצְמוֹס הַזֶּה: 6 זֶה הַיָּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל: 7 מִי יֵלֵד אֶת־אֵלֶּה: 8 יֵשֶׁב הַמֶּלֶךְ עַל־הָעֵפֶר: 9 בָּא הָאִישׁ אֲשֶׁר שָׁפַךְ הַמַּיִם עַל־הָאָרֶץ: 10 מֶה טוֹב הַיּוֹם הַזֶּה: 11 בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 12 וְקָרָא זֶה אֶלֶּזָּה וְאָמַר קְדוֹשׁ יְהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־הַחֵרֶב: 14 זֶה הַמֶּלֶךְ הַחֲנָם:

Who (are) these? What (are) ye? Who (is) this woman? I (am) the great king who (is) over (עַל) the land. That great day. This (is) a good head. This (is) the good head. This head (is) good. This good head. This (is) the bad boy who spilt the water upon the earth. What has the man done? What (are) these? These (are) the heavens and the earth which God created this day. That great and sore disease. He sat by (עַל) those waters. How great (is) that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב *in, by, with*; local and instrumental.

כ *as, like.*

ל *to, at, for*; sign of *dat.* and *infin.*

(a) The usual pointing of these light fragments is simple *sh'wa*; e.g. בְּשָׁלוֹם *in peace*, בְּיָד חֲזָקָה *with a strong hand*, כַּפְּרָעָה *like Pharaoh*, לְמֹשֶׁה *to Moses*.

(b) Before another *sh'wa* this becomes *hireq*, by § 6.2 d.i., forming a half-open syllable בְּלֵב, (= בְּלֵבָב) *in the heart*

of; the sh^{wa} is here sounded, because it was (necessarily) so in the original לָכֵּן (cf. § 5. 4 a); therefore not בְּלָכֵּן. If the consonant be י, it quiesces and the sh^{wa} is not written (§ 9. 1); e.g. יָמֵי, but בְּיָמֵי in the days of; יְהוּדָה, to Judah.

(c) Before a hāteph the sh^{wa} becomes the corresponding short vowel, by § 8. 3, בְּאַרִי, = בְּאַרִי like a lion; אָכַל, to eat.

But with the very frequently recurring words אֱלֹהִים God, and אָמַר (in the phrase אָמַר saying), the vowel under the guttural is swallowed up in a long vowel under the preposition; thus, not בְּאֱלֹהִים but בְּאֱלֹהִים, to God, פְּאֱלֹהִים as God, אָמַר.

(d) Before the accent, the prep., falling in the pretone, often has tone-long qāmeṣ (§ 6. 2 b), as לַמַּיִם to water (for לְמַיִם). This is found chiefly in one or two familiar expressions, לְעֹלָם for ever, לְבֶטֶח securely, and with a certain kind of infinitive; e.g. לָלֶכֶת to go (§ 33. 2 b, 3 d, § 39. 2 b, § 40, § 42. 2 a).

(e) In words with the Art. the weak He almost always surrenders its vowel to the prep. and disappears. An analogy for this disappearance of *h* may be seen in Cockney English, in many French words, e.g. *homme*, &c. E.g. בְּהַשְׁמַיִם (= הַשְׁמַיִם) in the heavens, לְעָם (= לְהָעָם) to the people. לְהָרִים (§ 11 c) to the mountains. To express it summarily, the Article disappears, but its vowel is written under the preposition.

(f) Prepositions cannot be used immediately before pronouns; therefore to me is not לִּי, nor is in you בְּאַתָּה. Instead, the significant parts of the pronouns (§ 12) are appended to the prepositions in more or less modified forms; thus—

Sing. לִי to me, לָּךְ (m.) to thee, לוֹ to him, לָּהּ to her.
Plur. לָּנוּ to us, לָּכֶם (m.) to you, לָּהֶם (m.) to them.
א is inflected like ל, but it also takes בָּם in 3rd plur. masc.

2. The short word מִן, used as a prep. in the sense of from, out of, is also a worn down noun, and generally used as an inseparable particle.

(a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, מִמַּיִם from water. מִמַּיִם = מִמַּיִם = מַמַּיִם.

¹ Pause, לָּךְ.

Dagh. f., with certain consonants, may be omitted (§ 7. 5); *e.g.* מְקִצָּה (for מְקִצָּה) *at the end of*. When the consonant is י, it quiesces (§ 9. 1); *e.g.* מִן־יְמִינִי *at my right hand* = מִיְמִינִי = מִיְמִינִי = מִיְמִינִי.

(b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, מִעֵץ *from, a tree* (מִעֵץ = מִעֵץ = מִעֵץ), by § 8. 4; and occasionally, with ה, hireq remains, by § 8. 4; *e.g.* מִחוּץ (not מִחוּץ), dagh. f. implicit., *outside*.

(c) Before the Art. either (b) is followed, or oftener the prep. is prefixed entire to the word with help of Maqqeph, מִהָעֵץ or מִן־הָעֵץ *from the tree*. This fuller form is also common in poetry. With these exceptions, the usual form is the assimilated.

סֵפֶר	book	גֶּן	garden	מָקוֹם	place
אֲדָמָה (f.)	ground	יַבֵּשָׁה (f.)	dry land	בְּהֵמָה (f.)	beast, cattle
אֲרִי	lion	חֲמֹר	ass	מְלָאכָה (f.)	work
שִׁבְעִי	seventh	קֹדֶשׁ	holy	כָּתַב	to write
נָתַן	to give	אָכַל	to eat	שָׁבַת	to rest
מָשַׁל	{ to rule	מָחָה	{ to destroy	קָרָא	to cry, call
בָּ	{ over		{ to blot out	קָרָא לְ	to name
הָיָה	to be			עַד	unto, as far as

EXERCISE. TRANSLATE.

קָרָא אֱלֹהִים לְאֹר יוֹם וּלְחָשֶׁךְ קָרָא ¹ לַיְלָה: ² שָׁבַת אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה: ³ שָׁמַע הָאָדָם אֶת־
 הַקּוֹל ¹ בִּגְן: ⁴ מָשַׁל הַמָּלָךְ בָּעָם: ⁵ יָשַׁב הַיֵּלֶד בַּמָּקוֹם הַזֶּה:
⁶ מָחָה יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: ⁷ עָשָׂה
 אֱלֹהִים אֶת־הָאָדָם עֹפֶר מִן־הָאֲדָמָה: ⁸ הָאֱלֹהִים הוּא
 בְּהִיכָל: ⁹ נָתַן אֶת־הַחֶרֶב לַמֶּלֶךְ: ¹⁰ כָּתַב הַיֵּלֶד בַּסֵּפֶר:

To a lion. God gave the woman to the man for wife.
 In the morning. In these heavens. In the earth. In that day.
 In the lofty palace. The lion cried like an (the) ass. God
 called the firmament heaven, and the dry land called he
 earth. Man is dust out of the ground. He ate of the tree.
 The wise people rested on the seventh day. To the dust.
 In (ל) pain. On (ב) the high mountain. One called to the
 other and said, Yahweh is good.

¹ Pausal form (cf. § 10. 4 a).

§ 15. THE CONJUNCTION, &c.

1. The inseparable conjunction ו *and*, is pointed very much like the inseparable prepositions in § 14.

(a) Its ordinary pointing is sh^{wa}, וְאַתָּה *and thou*, וְדָבָר *and a word*.

(b) Before the ḥaṭeph's it takes the corresponding short vowel (§ 8. 3), וְאֲנִי *and I*, וְאַמִּץ *and be strong*. חֶסֶד וְאֱמֶת *kindness and faithfulness*.

ו (like ל כ ב, cf. § 14. 1 c) with אֱלֹהִים gives וְאֱלֹהִים.

(c) Before simple sh^{wa} and the Labials (ב ו מ פ) its pointing is וְ, וְדְבָרִים *and words*, וְשָׁמְרָתֶם *and ye shall keep*, וְבִן *and a son*, וְפָרָה *and a cow*.

Rem.—Before *yodh* with sh^{wa} the pointing is *hireq*, after § 6. 2 d. i., and *yodh* is silent (§ 9. 1), וַיְמִי *and the days of*.

(d) Before the accent, especially if disjunctive (see p. 230), it often takes *qāmeç* (§ 6. 2 b): וְרָע: *good and evil*, פָּרָה וְרָב *a cow and a bear*, דֹּר וְדֹר *generation after generation*; especially with words that go in pairs: יוֹם וְלַיְלָה *day and night*, זָהָב וְכֶסֶף *gold and silver*, וָבֶהוּ *waste and void* (ו in spite of Labial; cf. אֱלֹהִים וְמֶלֶךְ *God and king*).

(e) Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*, not עָם.

2. ו appears with the pronominal suffixes as follows:
Sing.: מִמֶּנִּי *from me*, מִמְּךָ (m.), מִמֶּנִּי (f.) *from thee*, מִמֶּנּוּ *from him*, מִמֶּנָּה *from her*.

Plur.: מִמֶּנּוּ *from us*, מִמְּכֶם *from you*, מִמֶּם *from them*.

For the last two words, cf. § 14. 2 a b. The other words seem to postulate a reduplicated form *minmin*.

3. *The verb*.—Verbal inflection for persons is made by attaching to the root (*i.e.* 3 *sing. masc. perf. act.*) the significant elements of the personal pronoun (§ 12).

3	sing. m. perf.	he ruled, has ruled, &c.	מִשְׁלַל		
2	"	"	thou hast ruled, &c.	מִשְׁלַתְּ ta of אַתָּה	
2	"	f.	"	thou hast ruled, &c.	מִשְׁלַתְּ t " אַתָּ
1	"	c.	"	I ruled, have ruled, &c.	מִשְׁלַתִּי ti = ki of אֲנִכִּי

3	<i>plur. m. perf.</i>	they ruled, did rule, &c.	מָשְׁלוּ
2	" "	ye ruled, &c.	מִשְׁלַתֶּם <i>tem</i> of אַתֶּם
2	" <i>f.</i>	" " " "	מִשְׁלַתְּךָ <i>ten</i> " אַתְּ
1	" <i>c.</i>	we ruled, &c.	מִשְׁלָנוּ <i>nu</i> " אֲנַחְנוּ

Thus these forms are not arbitrary : מִשְׁלַתְּ is really *having ruled (art) thou*, מִשְׁלָנוּ *having ruled (are) we*, &c.

דָּוִד David	יְהוֹנָתָן Jonathan	מֹשֶׁה Moses	מִרְיָם Miriam
יִשְׂרָאֵל Israel	יְהוּדָה Judah	אַבְרָם Abram	אַבְרָהָם Abraham
אֵלִיָּהוּ Elijah	אֵלִישָׁע Elisha	מִלְחָמָה <i>f. battle, war,</i>	זָעַק <i>to cry</i>

EXERCISE. TRANSLATE.

אָמַר יְהוָה לָאִשָּׁה : 2 מָרְהִיעֵץ¹ אֶכְלֹתָ : 3 בְּאֱלֹהִים וּבְמֹשֶׁה :
 4 לְאֱלֹהִים זָעַקוּ בְּמִלְחָמָה : 5 דָּוִד וִיהוֹנָתָן : 6 אֲרִי וְחַמּוֹר :
 7 יִשְׂרָאֵל וִיהוּדָה : 8 וּבֵינֵינוּ הָיָה כְּתָבִי בְּסֵפֶר : 9 מֹשֶׁה
 וּמִרְיָם : 10 יוֹם וּלְיָלָה :

I said to the man. We rested on the seventh day. And of the tree we have eaten. God destroyed from the earth man and cattle. People and king. Elijah and Elisha. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, Holy (is) Yahweh. And these, who (are) these? Dry land and water. Night and morning. Man is not wise as God. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters, *e.g.* כָּבַד, שָׁמַר. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grew, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion

¹ Pausal form (cf. § 10. 4 a).

that is, verbalize it; such verbs are called *Denominatives*, &c., as *to dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e.g. *boy, boys*, by the outside inflection; *man, men*, by the inside; so *fear, feared*, but *tread, trod*; *facio, feci*; *brechen, brach*. The Semitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone, e.g. דְּבַר word, דְּבָרִים words, דְּבָרֵיכֶם your words, and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns and Adjectives.*

(a) In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing.*, *dual*, and *plur.* The *dual* is not used to indicate *two* in general: *two captains* would not be שְׂרָיִם, nor *two fish* דְּגִיִּים (see § 48. 1. 2).

(b) The *fem. sing.* is formed by adding הָ (ā) to the *mas.*, e.g. טוֹב טוֹבָה.

(c) The *plur. mas.* is formed by adding יִם (īm) to the *sing.*, e.g. טוֹבִים; and the *plur. fem.* by changing הָ (ā) into הַ (ōth), e.g. טוֹבוֹת, or by adding ōth to the *sing.* if it has no *fem.* termination, e.g. רוּחַ רוּחוֹת.

(d) The *dual* is formed by adding יַיִם (áyim: י consonantal) to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (which was אַתְּ ath; § 16. 4. 8) for the *fem.* Thus: from סוּם, סוּמַיִם; from סוּסָה (orig. סוּסַת), סוּסָתַיִם (a under ס lengthened to ā, because pretonic, § 6. 2 b).

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוֹב good	טוֹבָה	סוּם horse	סוּסָה mare
<i>plur.</i>	טוֹבִים „	טוֹבוֹת	סוּסִים „	סוּסוֹת „
<i>dual</i>			סוּמַיִם „	סוּסָתַיִם „

4. *Classes of nouns feminine.*

(1) Words ending in ה־ or ת; *e.g.* צְדָקָה *righteousness*, בְּרָכָה *blessing*, עַמּוֹנִית *an Ammonitess*, מִצְרִית *an Egyptian woman* (from מִצְרִי *an Egyptian*).

(2) Words of any termination that are names of creatures feminine, as אִם *mother*.

(3) Names of cities, countries, &c., which may be considered *mothers* of their inhabitants; *e.g.* צִיּוֹן *Zion*, אַשּׁוּר *Assyria*.

(4) Names of organs of the body of men or animals, especially such organs as are double, as יָד *hand*, אוֹן *ear*, קֶרֶן *horn*; also of other utensils or instruments used by man, as חֶרֶב *sword*, כּוֹס *cup*, and even of places in which man is wont to move, as תֵּבֵל *world*.

(5) Names of things productive, the elements, unseen essences, &c., as שֶׁמֶשׁ *sun*, אֶרֶץ *earth*, אֵשׁ *fire*, נֶפֶשׁ *soul*.

In all these classes, however, there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other; *e.g.* דֶּרֶךְ *way*, masc. (less often fem.).

(6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*; *e.g.* צְדָקוֹת, צְדָקָה. Many *fem.* nouns, however, have the *mas. plur.* ending, *e.g.* שָׁנָה *year*, regular pl. שָׁנִים (in poetry sometimes שָׁנוֹת), and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, *e.g.* אָב *father*, pl. אֲבוֹת, especially if they incline towards a *fem.* sense by (4) or (5); *e.g.* לֵבָב *heart*, pl. לִבְבוֹת, קוֹל *voice*, pl. קוֹלוֹת or קָלוֹת (§ 4), שׁוֹפָר *trumpet*, pl. שׁוֹפָרוֹת.

As a rule, the plur. takes the gender of the sing.; *e.g.* אֲבוֹת *good fathers*, שָׁנִים *good years*.

(7) The *fem.* often corresponds to the Greek or Latin neuter; *e.g.* טוֹבָה *welfare*, רָעָה *misery*, זאת *this* (τοῦτο).

(8) The original *fem.* ending was *ath* ה־. The ending occasionally appears, sometimes in this form, sometimes as simple ה (cf. מוֹאבִּית *Moabitess*, from מוֹאָבִי) under conditions to be afterwards explained (cf. § 17. 2 d).

Words ending in *î* (mainly ordinal numerals, § 48. 2, *e.g.* שְׁלִישִׁי *third*, and tribal names, *e.g.* עֵבְרִי *Hebrew*) form the *fem.*

and *plur.* as follows:—*fem. sing.* עֵבְרִיָּה, שְׁלִישִׁית (rarely שְׁלִישִׁיָּה), *masc. pl.* עֵבְרִים and עֵבְרִיִּים, *fem. pl.* עֵבְרִיּוֹת.

5. *The Dual.*—(a) The *Dual* is confined to substantives (and the numeral שְׁנַיִם *two*); it is no more found in the adjective, pronoun, or verb. It is used for things that go *in pairs*, whether organs of the body or inanimate things; e.g. *eyes* עֵינַיִם, *ears* אוָזְנַיִם ('ozndyim), *hands* יָדַיִם, *feet* רַגְלַיִם, *lips* שְׁפָתַיִם (from שָׁפָה), *horns* קַרְנַיִם, *shoes* נַעֲלַיִם; and with one or two other common words, e.g. יוֹמַיִם *two days*, שָׁנָתַיִם *two years*.

(b) Verbs and adjectives, having no dual, use the plural with a dual noun, עֵינַיִם רַמּוֹת וְיָדַיִם שֹׁפְכוֹת דָּם *haughty (high) eyes and hands that shed blood*.

(c) When terms denoting members of the body are used to express inanimate objects, the *fem. plur.* is used; e.g. קַרְנוֹת הַבַּיִת *horns of the altar*.

(d) The vowel before the dual termination, if open, is long, being pretonic (§ 6. 2 b), e.g. שְׁפָתַיִם *s'phāthāyim*.

(e) מַיִם *water*, and שָׁמַיִם *heaven*, are not duals, but plur. from unused sing. forms (מֵי and שָׁמַי).

פָּר ox	פָּרָה <i>f. cow</i>		
סוּס horse	סוּסָה <i>f. mare</i>		
דָּג fish	דָּגָה <i>f. fish</i>		
נָשִׁר prince	נָשִׁרָה <i>f. princess</i>		
שִׁיר song	שִׁירָה <i>f. song</i>		
צָר adversary	צָרָה <i>f. adversary</i>		
גִּבּוֹר hero, mighty man	בּוֹכֵב star	בְּאֵר <i>f. well</i>	זֶאֱבֵב wolf
יָרֵכָה <i>f. side</i>	דָּם blood	יָאֵר river	חֲלוֹם dream
			חֲלָמוֹת <i>pl.</i>
צָדִיק just	מָר bitter	נָתַן to give,	הָרַג to slay
סָפַר to count	רָאָה to see	שָׁב set	זָכַר to remem-
לֶחֶם bread	חָדָשׁ new	שָׁתָה to drink	בֵּר ber

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפָּר מִן־הַמַּיִם כִּי מָרִים הֵם : 2 אֵלֶּה הַפָּרוֹת הָרְעוֹת
אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־הַיָּאֵר : 3 מִשָּׁל הָאָדָם בְּבִהֶמָּה וּבְדָגִים :

¹ The words פָּר, שִׁיר, צָר, מָר, have, for etymological reasons (§ 43), a (path.) when uninflected or without the Article, cf. § 12; otherwise ָ.

4 הַמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עֲלֵהֶם : 5 אֲמַרְתִּי
 אֶל־הָעַם הַזֶּה צְדִיקִים אַתֶּם : 6 הִהְרִים הָאֵלֶּה רָמִים מְאֹד :
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים : 8 מָה רָמִים הֵהִיבָלִים הָהֵם : הִנְדִּים :
 יִרְבְּתִים : 9 רָאָה הַמֶּלֶךְ בַּחֲלוֹם אֶת־הַפְּרוֹת הַטְּבוֹת עַל־
 הַיָּאָר : 10 זָכַר יְהוָה כִּי עָפַר אֲנַחְנוּ :

I remember (*perf.*) the songs which I heard in the temple. These waters (are) bitter. Those heavens (are) very lofty. These (are) the asses which we slew. Who (are) these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two days. Bread he ate and water he drank. The just are as the stars which (are) in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. God gave me a new song. Thou (*f.*) has spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. *The construct state.*—There is some reason to believe that Hebrew, like Arabic, once had three cases, the nominative, genitive, and accusative, ending respectively in *u*, *i*, and *a*. The traces of case are clearest in the accusative. But while there is now no external indication of the nomin. or the accus., the genitive relation (e.g. *the palace of the king*) is indicated by closely connecting the governing and governed words in a way which demands special attention, as it has no analogy in the corresponding Greek or Latin construction. The first word (here *palace*), which is considered as dependent, is said to be in the *construct state* or in construction; the second word (*king*), which is not dependent, is said to be in the *absolute state*.

2. (a) The cstr. relation corresponds most nearly to the relations expressed by *of* in English, in all its many senses: e.g. *the palace of the king, the son of the father, a ring of gold, the fear of God, a song of Zion*. This relation, though

usually, is not invariably expressed by *of*: when the first word is, as it may be and often is, an adjective or participle, it may be expressed by *in*, &c.; *e.g.* in "great in power, fair in appearance, broken in heart," *great*, *fair*, and *broken* would be in the construct, *power*, *appearance*, and *heart* in the absolute. The point is that the two words together make up one idea.

Now the first half of a relation like *son of*—, *great in*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. The cstr. and the abs. are considered to form together an accentual unity, like words connected by maqqēph (§ 10. 3); the chief accent naturally falls on the second half or absolute, consequently the first half or construct is hurried. In this way *the cstr. is uttered as shortly as is possible in consistency with the laws of pronunciation* in the language; therefore any merely tone-long vowel within the word will be shortened or lost; *e.g.* abs. דָּבָר (Ɀ in both cases tone-long, § 6. 2 b), constr. דְּבַר. This is the shortest form such a word can assume.

(b) Further, the final *m* of the plur. *īm* and the dual *áyim* is elided, and these terminations become *ē*: thus, from plur. דְּבָרִים we get constr. דְּבָרִי (since בָּ, when hurried, is reduced to בִּ, and דְּבִ must become דְּבִ, by § 6. 2 d. i.; and the sh^ewa is vocal, representing as it does an original Ɀ. Consequently, if the third radical is a *b'ghadhlk'phath*, it will not take daghesh lene: abs. pl. כְּבִדִּים [sing. כָּבֵד *heavy*], constr. כְּבִדִּי, not כְּבִדִּי).

(c) The dual cstr. is similarly formed; *e.g.* abs. קַרְנִים *horns*, cstr. קַרְנֵי; abs. יָדַי *hands*, cstr. יָדֵי. So from שִׁפָּה *lip*, dual abs. שִׁפְתָּי (§ 16. 3 d, 5 d), cstr. שִׁפְתֵּי.

(d) In *fem. sing.* the original ending ה— (§ 16. 4. 8) is resumed: abs. סוּסָה *mare*, cstr. סוּסַת; abs. צְדָקָה *righteousness*, cstr. צְדָקַת (because צָד = צִד: *cidh'qath*). אֲדָמָה *ground*, cstr. אֲדָמַת (because אָד = אִד, § 16. 2 d. ii.).

(e) *Fem. pl. cstr.* ends, like abs., in הוֹ, but is shortened, like all constructs, as much as possible; pl. abs. צְדָקוֹת, cstr. צְדָקוֹת.

סוּס, with its unchangeable vowel, illustrates the endings in their simplest form: the other illustrations show how the changeable vowels are affected—יָשָׁר *upright*, יָד *hand*, שִׁפָּה *lip*.

Mas.				Fem.			
Abs.		Cstr.		Abs.		Cstr.	
sing.	סוס horse	סוס		סוּסָה mare		סוּסָה	
plur.	סוסים „	סוּסֵי		סוּסוֹת „		סוּסוֹת	
dual	סוסִים „	סוּסֵי		סוּסָתַי „		סוּסָתַי	
Mas.				Fem.			
abs. sing.		Fem.		Mas. ¹		Fem.	
יֵשֶׁר		יִשְׁרָה		יֵד		שֵׁפָה	
cstr. „ יֵשֶׁר		יִשְׁרָה		cstr. „ יֵד		שֵׁפָה	
abs. plur. יִשְׁרִים		יִשְׁרוֹת		abs. dual יָדַי		שֵׁפָתַי	
cstr. „ יִשְׂרִי		יִשְׁרוֹת		cstr. „ יָדֵי		שֵׁפָתַי	

Rule 1.—*a.* The construct *never* has the article: the absolute (if it be definite) has it—not of course with proper names. Thus *the king's horse* (never in this order in Hebrew, but always *the horse of the king*), סוס המלך (not המסוס המלך); *the horses of the king*, סוּסֵי המלך (not המסוּסֵי המלך); *the word of the prophet*, דְּבַר הַנְּבִיא; *the righteousness of the people*, צְדָקָה הָעָם; *the lips of the girl*, שִׁפְתֵי הַנְּעָרָה. So with adjs.: *a good-looking girl*, נְעָרָה טוֹבָה בְּרֹאָה (lit. *good in appearance*), *a woman of good understanding*, אִשָּׁה טוֹבָה שֶׁבֶל (lit. *good of understanding*); and with participles, *the broken-hearted*, נִשְׁבְּרֵי־לֵב (lit. *those who are broken*, pl. cstr. of נִשְׁבֵּר in heart).

b. If the abs. is definite, the constr. is also definite; e.g. אִישׁ מִלְחָמָה *the man of war, the warrior*; but אִישׁ מִלְחָמָה *a warrior*; הַר יְהוָה (*the psalm of David*, bec. D. is definite). So הַר יְהוָה *the mountain of Yahweh*. The indefinite in such cases is usually expressed by putting לְ (to) before the absolute: לְזִמְרוֹר *a psalm of David*.

Rule 2.—The construct must *immediately* precede the noun with which it goes; therefore two (co-ordinate) constructs cannot precede the same noun; e.g. *the hands and lips of the man* would not be יָדֵי וְשִׁפְתֵי הָאִישׁ, because יָדֵי being construct must precede הָאִישׁ. Hebrew writes therefore *the hands of the man and his lips*, יָדֵי הָאִישׁ וְשִׁפְתָיו; *the prince's sons and daughters*, בְּנֵי הַשָּׂר וּבָנוֹת הַשָּׂר, but בְּנֵי וּבָנוֹת הַשָּׂר. Similarly

¹ יָד is fem., but may be used here for illustration's sake, as it has not the fem. ending.

in phrases like *the God of heaven and earth*, the cstr. is, as a rule, repeated: thus *הָאֱלֹהִי הַשָּׁמַיִם וְהָאֱלֹהִי הָאָרֶץ* rather than *הָאֱלֹהִי הַשָּׁמַיִם וְהָאָרֶץ* (bec. then *הָאֱלֹהִי* would be separated from *הָאָרֶץ* God of the earth).

Such a *succession* of constructs, however, as *דֶּרֶךְ עֵץ הַחַיִּים* *the way to the tree of life*; *יְמֵי שְׁנֵי חַיֵּי אֲבוֹתַי* *the days of the years of the life of my fathers*, constitutes a unity and is perfectly normal.¹

Rule 3.—An adj. qualifying a noun in the cstr. state must stand *after the compound expression*, and, as the noun in the cstr. is definite, the adj. has the article; e.g. *הַסּוּסֵי הַטּוֹבִים הַמֶּלֶךְ* *the good horses of the king*, (not *סוּסֵי הַטּוֹבִים הַמֶּלֶךְ*, because the cstr. must *immediately* precede its abs.) = *the horses of the king—viz. the good ones*. So *הַסּוּסָה הַטּוֹבָה הַמֶּלֶךְ* *the king's good mare*, (*הַטּוֹבָה* would be *the good king's mare*).

If the gender and number of the cstr. and abs. happened to be identical, a certain ambiguity would arise: *סוּסַת הַמֶּלֶכָה הַטּוֹבָה* *the queen's good mare, the good queen's mare*; but these cases would be obviously few, and the context would usually decide. Ambiguity may be definitely avoided by the use of a relative clause; e.g. *הַסּוּסָה הַטּוֹבָה הַיְּסוּדָה* *the queen's good mare, the good mare which (belongs) to the queen*.

The above illustrations show that, though an adj. agrees with its noun in *gend.* and *numb.* it does not agree in *state*. Even when a noun is in the cstr. its adj. is in the abs.

3. *Use of the accusative ending*.—The accus. ending *a* has been retained in one particular usage. הַ is added to words to express *direction* or *motion towards*. The ending in this use of it, which is probably a revival and extension of its former use, *has not the tone*, e.g. *צָפוֹנָה* *northward* (not *צִפּוֹנָה*, because the first syllable is pretonic), *הַהָרָה* *towards the mountain* (not *הֶהָרָה*, § 11 c). It may even admit a preposition before its word; e.g. *לְשֵׁאוֹלָה* *to Sheol*. It may be appended to the plur.; e.g. *הַשָּׁמַיִמָּה* *heavenwards*, and even to the cstr. state, e.g. *בֵּיתָהּ יוֹסֵף* *to the house of Joseph*.

This termination, called by some *He locale* because it

¹ Notice that the article (or its equivalent, e.g. pron. suff. *my, his*, etc., § 19) appears only at the *end*.

usually has reference to place, is sometimes extended to time; e.g. מִיָּמָה מִיָּמָה from year (lit. days) to year.

It cannot be used with persons: *to* (towards) David would not be הָיָה, but אֶל-דָּוִד.

צָפוֹן <i>f.</i> north	מִצְרַיִם Egypt	מִטָּה <i>f.</i> bed	אֲבִיּוֹן poor
רוּחַ <i>f.</i> ¹ wind	חַיִּל { valour	יְשׁוּעָה <i>f.</i> { salvation	
רוּחַ <i>f.</i> spirit	חַיִּל { force, army	יְשׁוּעָה <i>f.</i> { deliverance	
מִצְוָה <i>f.</i> command	עִיר <i>f.</i> city	שָׂבַל understanding	
תּוֹרָה <i>f.</i> law	חֹמָה <i>f.</i> wall	בָּשָׂר flesh	
מַלְכָּה <i>f.</i> queen	בַּת <i>f.</i> daughter	אַרְבַּע four	
אֲבִיגַיִל Abigail	שְׁאוֹל <i>f.</i> Sheol, the underworld		
יָרַד to go down	שָׁמַר to keep	פָּקַד to review	
שָׁבַר to break	נָחַץ to break down	פָּרַץ to break through	(e.g. a wall)

EXERCISE. TRANSLATE.

לֹא שָׁתָה הָעָם מִמֵּי הַיָּאָר : 2 לָקַח דָּוִד אֲבִיגַיִל לְאִשָּׁה וְהָיָה
אִשָּׁה טוֹבַת שָׂבַל : 3 אֲבִיּוֹנֵי הָעָם הֵם צָדִיקִים : 4 לֹא שָׁמְרָנוּ
תּוֹרַת יְהוָה אֱלֹהֵי יִשְׂרָאֵל : 5 עָשָׂה הַשָּׂר כְּמִצְוַת הַמֶּלֶךְ :
6 וּבְתוֹרַת יְהוָה לֹא ² הִלָּכְתָּ : 7 אֵלֶּה מִצְוֹת אֱלֹהֵי כָל-הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה : 8 שָׁבַב הַיָּלֵד עַל-מִשְׁתַּי אִישׁ הָאֵלֹהִים :
9 בָּא חֵיל גְּדוֹל ³ מִיִּרְבְּתֵי הָאָרֶץ וּמֵאַרְבַּע רוֹחוֹת ² הַשָּׁמַיִם :
10 אֲבָלָנוּ מִכָּל-עֵץ ² הָעֵץ : 11 וּמִלִּפְתַּי הָאָרֶץ בַּת אִישׁ גִּבּוֹר ² חֵיל :
12 הָיָה רָעַב בָּאָרֶץ וְאַבְרָם יָרַד מִצְרָיִמָּה כִּי כָבֵד הָרָעַב בָּאָרֶץ :
13 תּוֹרַת יְהוָה טוֹבָה : 14 בְּיוֹם הַהוּא עָשָׂה יְהוָה יְשׁוּעָה
בְּיִשְׂרָאֵל :

The great day of Yahweh. The day of Yahweh is great.
The good queen of the land. All the people of the earth.
All the king's good asses. The captain (prince) reviewed all
the mighty-men of valour and all the people of war. In the
two-sides of the temple. I have gone northward. We are
gone down to Sheol. He went towards-the-mountain. We

¹ Less often *masc.*

² Observe the pausal vowels in 6, 9, 10, 11 (cf. § 10. 4 a).

³ Dag. in *kaph* only in cstr.

*slew the man's ass. The people did not drink from the waters of the river, for they (were) blood.*¹ Ye have not kept the commandments of the God of all the earth. The spirit of God (was) upon the waters. God of the spirits (that belong) to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou (f.) hast eaten of the tree of the garden.

§ 18. THE FIRST DECLENSION.

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflection* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, *i.e.* vowels pure long, or diphthongal (§ 2. 2. 1), or unchangeable by position, as גִּבּוֹר (*gibbôr*) a hero, אֶבְיָוֹן (*'ebh-yôn*) poor, in both of which the first vowel is unchangeable by position (short, because in shut syllable, גִּבּ, אֶבְ), and the second pure long (as we might almost infer from its consonantal representation י), and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflection, do not seem to require classification; they are indeclinable. No additions at the end can in any way affect the vowels of either syllable; *e.g.* plur. גִּבּוֹרִים, אֶבְיָוִיִּם.

The forms that suffer change are those having *tone-long* vowels, *e.g.* in each of the words זָקֵן, דָּבָר (not זָקִין), לֵב, לֵבָב (not לֵבִי) both vowels are tone-long, and are therefore both subject to change. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3 *e*), may very generally be distinguished from pure long, and diphthongal, vowels, which were usually so expressed (§ 2. 3). In general only *qāmeç* and *çere* are tone-long in nouns, as in the above illustrations; *hōlem* being for the most part unchangeably long, and therefore usually represented by ו; *e.g.* גָּדוֹל (*gādhôl*), כּוֹכַב (*kôkhābh*). In these words the *ā* is subject to change, being only tone-long, but not the *ô*.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

¹ In dependent clauses with כִּי *for, that, &c.*, the pronoun is put last.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having :

\bar{a} in the pretone (נָדוּל, זָקֵן), or \bar{a} in the tone (בּוֹכֵב, לֵבָב), or \bar{a} in both places (יָשָׁר, דְּבָר).

If the principles concerning the effect of the tone upon the vowels (§ 6) be clearly understood, and also the rules for the formation of the plur. (§ 16) and the construct (§ 17), no special rules for this declension are necessary. We have only to remember that when words are increased at the end (*e.g.* by ים, ה, ו, &c.) the accent plants itself upon the significant inflectional addition; *e.g.* דְּבָר, but דְּבָרִים. The tone, falling on *bhār* in the sing., falls on *rēm* in the pl. : *bhā*, being pretonic, has the long \bar{a} , and the original *dā* of *dābhār*, being now *two* places from the tone (and open), becomes d^e . The construct, which, as we have seen, is always made as short as possible (§ 17. 2 a), becomes דְּבַר (sing.) and דְּבָרִי (pl.) : the *sh'wa* in pl. is vocal, hence no daghesh in *b'ghadhk'phath* letters ; *e.g.* בּוֹכֵבִי, לֵבָבֹתִי.

Note that the form $\bar{a}-\bar{e}$, *e.g.* זָקֵן, has *a* in the constr. sing. זָקֵן.

A few words have in the construct *ghol* in both syllables : *e.g.* נֶדֶר *wall*, cstr. נֶדֶר (pronominal suffix, § 19, regularly of the type נֶדֶר *his wall*) ; כֹּתֵף *shoulder*, c. כֹּתֵף ; יָרֵךְ *thigh*, c. יָרֵךְ ; כָּבֵד *heavy*, c. both כָּבֵד and כָּבֵד.

	Sing.	Plur.	Cstr. sing.	Cstr. plur.
(1) upright	יָשָׁר	יָשָׁרִים	יָשָׁר	יָשָׁרִי (= יָשָׁרִי)
(2) old, old man, elder	זָקֵן	זָקֵנִים	זָקֵן	זָקֵנִי (= זָקֵנִי)
(3) great	גָּדוֹל	גָּדוֹלִים	גָּדוֹל	גָּדוֹלִי
(4) blessed	בָּרוּךְ	בָּרוּכִים	בָּרוּךְ	בָּרוּכִי
(5) overseer	פָּקִיד	פָּקִידִים	פָּקִיד	פָּקִידִי
(6) heart	לֵבָב	לֵבָבוֹת	לֵבָב (= לֵבָבוֹת)	לֵבָבוֹתִי
(7) star	כּוֹכֵב	כּוֹכָבִים	כּוֹכֵב	כּוֹכָבִי
(8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem.—The forms 1, 2, 3 with vowels \bar{a} — \bar{a} , \bar{a} — \bar{e} , \bar{a} — δ , may be considered the typical forms of this declension, see § 22. 1. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation.

2. *Feminine nouns* ending in הִ, retain in the constr. sing., the original הִ of the feminine (cf. § 16. 4. 8). The construct, as usual, is pronounced as rapidly as is consistent with the laws of the language (§ 17. 2 a): abs. שִׁפָּה *lip*, cstr. שִׁפָּה.

Abs. sing. צְדָקָה *righteousness*. cstr. (צְדָקָה =) צְדָקָה

„ plur. צְדָקוֹת *righteousnesses*. „ (צְדָקוֹת =) צְדָקוֹת

„ sing. נִבְלָה *corpse*. „ (נִבְלָה =) נִבְלָה

The sh^{wa} in the cstr. (sing. and pl.) is vocal. But in cstr. sing. of בְּרָכָה *blessing*, the first syllable is closed בְּרַכָּה.

Some fem. nouns retain the long \bar{e} under inflection: e.g. גְּזֻלָּה *plunder*, cstr. גְּזֻלָּה; גְּנֻבָּה *thing stolen*, 3 sing. masc. suff. (§ 19) גְּנֻבָּתוֹ.

3. A few monosyllables with changeable vowels (\bar{a} \bar{e}) in the tone attach themselves to this declension. They are probably real dissyllables, which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. They are inflected exactly like the last syllable of דָּבָר (or דָּבָר);

as this is in sing. abs. דָּבָר cstr. דָּבָר plur. abs. דְּבָרִים cstr. דְּבָרֵי
so we have „ „ דָּג „ דָּג „ דְּגִים „ דְּגֵי
„ „ עֵץ „ עֵץ¹ „ „ עֲצִים „ עֲצֵי

So פָּנִים *face* (plur.), cstr. פָּנֵי.

WORDS FOR PRACTICE.

זָכָר male	קָצֵר short	תָּמִים perfect
דָּבָר word	מְאוֹר <i>m.</i>	שִׁפָּה <i>f.</i> lip
מָשָׁל proverb	מְאוֹרֹת <i>pl.</i>	בְּרָכָה <i>f.</i> blessing
כָּבֵד heavy	נָבִיא prophet	נִקְמָה <i>f.</i> vengeance
לֵפָרֵד leopard	בָּרִיא fat	נִבְלָה <i>f.</i> corpse
	קֹדֶשׁ holy	

Exercise.—Write the *cstr. sing.* and the *abs.* and *cstr. pl.* of the above words. (The *abs.* and *cstr. dual* of שִׁפָּה.)

שְׁנַיִם two שָׁחַל sand אָסַף to gather נָשָׂא to lift up יָם sea

¹ Same as abs.

יִצְחָק Isaac יַעֲקֹב Jacob עֵשָׂו Esau עֶזְרָא Ezra
 עֲצָה f. counsel שָׁם there לָמָּה why? כַּרְמֶל¹ Carmel .

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאֹת, דָּגַת, נְבִיאִי, יֹשְׁרִי, רַקִּיעַ, לְבָבוֹת, מְאֹר, מִשְׁלִי, כְּבֹד,
 פְּקִידִי, לֵבָב, שִׁפְתִּי, נִקְמַת, בְּרָכוֹת, יְדִים: וַחֲשָׁד עַל-פְּנֵי הַפָּנִים:
 2 כָּתַב הַנְּבִיא אֶת-כָּל-הַדְּבָרִים בַּסֵּפֶר: 3 הָיָה דְּבַר יְהוָה אֶל-
 הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּב הַצְּדִיקִים: 5 כָּתַבְתִּי לָעַם הַזֶּה
 אֶת-כָּל-דְּבָרֵי תּוֹרַת יְהוָה: 6 לֹא הָיָה שֵׁם אִישׁ מִזְּקֵנֵי יִשְׂרָאֵל:
 7 נָתַן אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים בְּרַקִּיעַ הַשָּׁמַיִם:
 8 אֶסְפָּה הָשָׁר חֵיל כְּבֹד כְּכוֹכְבֵי הַשָּׁמַיִם וְכֹחֹל אֲשֶׁר עַל-שִׁפְת
 הַיָּם: 9 אָמַר יִצְחָק הַקּוֹל קוֹל יַעֲקֹב וְהַיְדִים יְדֵי עֵשָׂו: 10 נָשָׂא
 הַנְּבִיא הֶזְקֵן אֶת-נִבְלַת אִישׁ הָאֱלֹהִים אֶל-הַחֲמֹר: 11 כְּבֹד-
 לְשׁוֹן אֲנֹכִי: 12 וַיִּקְרָא עֶזְרָא בַסֵּפֶר תּוֹרַת הָאֱלֹהִים:

The law of Yahweh is perfect. The king saw the fat kine upon the bank (lip) of the river. Ye have eaten the flesh of fat oxen. The words of the lips of Yahweh (are) upright. I (am) not a man of words. Good (are) the words of the law of Yahweh. The waters (are) upon the face of the ground. We have heard the words of the prophets of the God of all the earth. Thou hast kept the heart of this people from evil. Very great (are) the righteousnesses of God. Blessed (are) the upright of heart. The vengeance of the people (was) great. The proverbs of the wise king (are) perfect. He destroyed all the fishes of the river.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

1. Hebrew has not largely developed the adjective; instead of saying *holy hill, silver idols, eloquent man*, it says *hill of holiness*, הַר קֹדֶשׁ; *idols of silver*, אֱלִילֵי כֶסֶף; *man of words*, אִישׁ דְּבָרִים, and the like. Similarly for *my horse* it says *horse-of-me*; the possessive pronouns *my, thy, his, our*,

¹ Usually with def. art. = *the garden land*.

&c., are altogether wanting. In other words, what we have in such cases is—ideally—a noun in the construct, followed by a personal pronoun in the absolute, which, however, is not now written as a separate word, but attached to the noun as a suffix. There are a few words in which this process is still perfectly clear, and the pronoun is present in practically its original form; *e.g.* אָבִיו *his father* (father-of him, הוּא); but in all words the pronoun is really present, though not often so obvious; *e.g.* סוּסוֹ *his horse*. Here the original *sûs-hû* (horse-of him) became first, by means of the helping vowel *a* (appropriate before the guttural *h*) *sûsahû*; then *h* disappeared, as it so easily does (§ 14. 1 e), leaving *sûsah*, which easily passes into *sûsô* (cf. § 2. 2. 1).

All the so-called pronominal suffixes correspond, with simple modifications similarly accounted for, to the (significant parts of the) personal pronouns § 12, except that in the second person *k* appears instead of *t*. The slight occasional differences between the forms of the suffixes, according as they are attached to singular or plural nouns, should be carefully noted. *E.g.* in סוּסֵיהֶם *their horses*, the ה of the original 3rd pers. pron. (הֵם) is preserved; in סוּסָם *their horse*, it has disappeared (as in סוּסוֹ).

2. The suffixes are divided into *light* and *heavy*; the heavy are those containing *two consonants*—הֶם, הֵן, כֶּם, כֵּן (not נָ *nû*, for the ו is a vowel); all the others are light. Before the heavy suffixes, the noun, which is always an ideal construct, assumes the real construct form: *e.g.* דְּבַרְכֶם *the word of you, your word*; דְּבָרֵיכֶם *the words of you, your words*; דְּבָרֵיהֶם *the words of them, their words* (דְּבַר and דְּבָרִי being respectively cstr. sing. and pl. of דָּבַר); so סוּסֵיכֶם *your mare*, צְדָקָתְכֶם *your righteousness*, שְׂפָתֵיכֶם *your lips*. Before the light suffixes, the regular rules of vocalization apply (§ 6), which are illustrated, *e.g.*, in the formation of the plural—דְּבָרִים from דְּבַר. Thus, *my word* = דְּבָרִי: the accent falls at the end, on the suffix; the pretonic, being open, is long; the vowel before that, being in an open syllable, vanishes into *sh'wa*. (דְּבָרִי would exhibit the true construct form: but the short vowel in the open pretone would violate one of the fundamental principles of vocalization, and is manifestly impos-

sible.) So דְּבָרֹו *his word*, דְּבָרֵנוּ *our word*. (The accent falls on the —: hence דְּבָרֵנוּ would be again impossible.) Sq. שְׁפָתִי *my lip*, not שְׁפָתִי. Similarly with a plural noun: *my words*, דְּבָרַי; *our words*, דְּבָרֵינוּ (because נוּ is not one of the heavy suffixes). The accent falls on the —, and the vocalization follows as a matter of course. So שְׁפָתֶיךָ (*f.*) *thy lips*, שְׁפָתֵינוּ *our lips*; but שְׁפָתֵיהֶם *their lips*.

For purposes of vocalization, it is obviously important to know where the accent falls: in the paradigms it is specially marked, when it does not fall upon the last syllable. It may be put thus: the monosyllabic and all the heavy suffixes take the accent; *e.g.* דְּבָרִי *my word*, דְּבָרֵיכֶם *your words*; disyllabic suffixes (except the heavy suffixes attached to plur. nouns) take the accent on the penult; *e.g.* סוּסֵנוּ *our horse*, דְּבָרֵנוּ *our word*, דְּבָרֶיהָ *her words*, but דְּבָרֵיהֶם *their words*.

NOUN WITH SUFFIXES.

	Mas.		Fem.		
			סוּסָה	שְׁפָה	צְדָקָה
<i>Singular noun</i>	סוּס	דְּבָר	(mare)	(lip)	(righteousness)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסָתִי	שְׁפָתִי	צְדָקָתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסָתְךָ	שְׁפָתְךָ	צְדָקָתְךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסָתְךָ	שְׁפָתְךָ	צְדָקָתְךָ
3 <i>m.</i> his	סוּסוֹ	דְּבָרוֹ	סוּסָתוֹ	שְׁפָתוֹ	צְדָקָתוֹ
3 <i>f.</i> her	סוּסָהּ	דְּבָרָהּ	סוּסָתָהּ	שְׁפָתָהּ	צְדָקָתָהּ
<i>plur.</i> 1 <i>c.</i> our	סוּסֵנוּ	דְּבָרֵנוּ	סוּסָתֵנוּ	שְׁפָתֵנוּ	צְדָקָתֵנוּ
2 <i>m.</i> your	סוּסֵכֶם	דְּבָרֵכֶם	סוּסָתֵכֶם	שְׁפָתֵכֶם	צְדָקָתֵכֶם
2 <i>f.</i> your	סוּסֵכֶן	דְּבָרְכֶן	סוּסָתְכֶן	שְׁפָתְכֶן	צְדָקָתְכֶן
3 <i>m.</i> their	סוּסָם	דְּבָרָם	סוּסָתָם	שְׁפָתָם	צְדָקָתָם
3 <i>f.</i> their	סוּסָן	דְּבָרָן	סוּסָתָן	שְׁפָתָן	צְדָקָתָן
<i>Plur. noun</i>	סוּסִים	דְּבָרִים	סוּסוֹת	שְׁפָתִים	צְדָקוֹת
	(horses)	(words)	(mares)	(dual)	(righteousnesses)
<i>sing.</i> 1 <i>c.</i> my	סוּסִי	דְּבָרִי	סוּסוֹתִי	שְׁפָתִי	צְדָקוֹתִי
2 <i>m.</i> thy	סוּסֶיךָ	דְּבָרֶיךָ	סוּסוֹתֶיךָ	שְׁפָתֶיךָ	צְדָקוֹתֶיךָ
2 <i>f.</i> thy	סוּסֶיךָ	דְּבָרְךָ	סוּסוֹתֶיךָ	שְׁפָתֶיךָ	צְדָקוֹתֶיךָ
3 <i>m.</i> his	סוּסוֹ	דְּבָרָיו	סוּסוֹתָיו	שְׁפָתָיו	צְדָקוֹתָיו
3 <i>f.</i> her	סוּסָהּ	דְּבָרֶיהָ	סוּסוֹתֶיהָ	שְׁפָתֶיהָ	צְדָקוֹתֶיהָ

<i>plur.</i> 1 <i>c.</i> our	סוֹחֵינוּ	דְּבָרֵינוּ	שְׁפָתֵינוּ	צְדָקוֹתֵינוּ
2 <i>m.</i> your	סוֹסִיכֶם	דְּבָרֵיכֶם	שְׁפָתֵיכֶם	צְדָקוֹתֵיכֶם
2 <i>f.</i> your	סוֹסִיכֶן	דְּבָרֵיכֶן	שְׁפָתֵיכֶן	צְדָקוֹתֵיכֶן
3 <i>m.</i> their	סוֹסִיהֶם	דְּבָרֵיהֶם	שְׁפָתֵיהֶם	צְדָקוֹתֵיהֶם (תָּם)
3 <i>f.</i> their	סוֹסִיהֶן	דְּבָרֵיהֶן	שְׁפָתֵיהֶן	צְדָקוֹתֵיהֶן

Note (i.) that the *sh^{wa}* before the 2nd pers. suff. sing. and plur. attached to a sing. noun is vocal; hence the *kaph* does not have the daghesh lene. דְּבָרְךָ *d^hbhār^hkhā* (in pause דְּבָרְךָ), דְּבָרְכֶם *d^hbhār^hkhem*.

(ii.) The suffix יִי is pronounced *āw* (סוֹסִיו = *śūsāw*). The ' is ignored in pronunciation, but it represents an earlier stage in the history of the word (cf. § 5. 6 c).

(iii.) Suffixes to fem. plur. nouns, curiously enough, are preceded by י, which, appropriate with masc. plur. (because it is really the cstr. plur. ending), is, with fem. nouns, strictly speaking, neither necessary nor justified; with the result that the plural is in such cases doubly indicated; *e.g.* סוֹסֵינוּ.

(iv.) The helping vowel between stem and suffix is ultimately traceable to *i* or *a*: *a* before gutturals, as we have seen, *śūs-a-(h)ū* = סוֹסֵי, so סוֹסֶם (*h* dropped); *i* in other cases סוֹסֵנִי (tone-long *ē*) is from an ultimate *śūs-i-nū*.

(v.) The *dual* takes the same suffixes as the plural, *e.g.* יָד *hand*, יָדַי *hands*, יָדֶיהָ *her hands*, יָדֵינוּ *our h.*, יָדֵיכֶם *your h.*

(vi.) The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*; *e.g.* נַפְשוֹתָם *their souls* (instead of נַפְשוֹתֵיהֶם), דוֹרוֹתָם *their generations*.

<i>face</i> פָּנִים (<i>pl.</i>)	<i>son</i> בֶּן, <i>pl.</i> בָּנִים	<i>daughter</i> בַּת, <i>pl.</i> בָּנוֹת
<i>my face</i> פָּנִי	<i>the man's face</i> פָּנֵי הָאִישׁ	
<i>before me</i> לִפְנֵי	<i>before the man</i> לִפְנֵי הָאִישׁ	
<i>before thee</i> לִפְנֶיךָ	<i>before you</i> לִפְנֵיכֶם	
<i>after</i> אַחֲרַי	<i>after me</i> אַחֲרֵי	

Rule I.—The noun with suffix, being already definite, does not take the def. art. (cf. § 13. 7 a), but naturally its adj. does; *e.g.* *my good horse*, סוֹסִי הַטוֹב (*my horse, the good one*); *your evil words*, דְּבָרֵיכֶם הָרָעִים; *thy strong hand*, יָדְךָ הַחֲזָקָה.

Rule II.—The suffix is repeated with each co-ordinate noun : e.g. *he took his sons and daughters*, לָקַח אֶת־בָּנָיו וְאֶת־בָּנוֹתָיו (cf. § 13. 7 b).

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes which are attached to them precisely as to Nouns. For בְּ and לְ see § 14. 1 f; for מִן see § 15. 2. A number of words take the suffixes of *plur.* nouns. Some of the words are really *plur.*; e.g. אַחֲרַי *after* (pl. cstr., *hinder parts*)—hence אַחֲרַי *after me*, אַחֲרֶיךָ *after you*, אַחֲרָיו *after him*, &c.; others, like עַל *upon*, אֶל *to*, resume before suffixes the *yodh* which originally formed part of the root (עָלִי, אֵלִי), thus producing the impression of a plural.

עֲלֵיהֶם, עֲלֵיכֶם, עֲלֵינוּ, עֲלֵיהֶ, עֲלֵי, עֲלֵיךָ, עֲלֵיךָ
אֵלֵיהֶם, אֵלֵיכֶם, אֵלֵינוּ, אֵלֵיהֶ, אֵלֵי, אֵלֵיךָ, אֵלֵיךָ

Like עַל is עַד *unto, as far as*.

לֹט Lot אֶהוּד Ehud שְׁמוּאֵל Samuel שְׁלֹמֹה Solomon אֶפְרַיִם Ephraim
טוֹב good things, goodness שִׁיחָה *f.* meditation אֵת (אֶת־) with
נֶגֶד before, in presence of פֶּתַח opening, door דֶּלֶת *f.* door
סָגַר to shut, close תָּקַע to thrust, strike, blow (a trumpet)

שׁוֹפָר } horn (for blowing) בְּרִית *f.* covenant תְּפִלָּה *f.* prayer
שׁוֹפְרוֹת *pl.* }
רַחֲמִים mercy, kindness מִשְׁפָּט judgment, ordinance, justice
עוֹלָם long duration, age מֵעוֹלָם from of old
עַד־עוֹלָם for ever תָּמִיד continually
כָּרַת to cut off, cut down בְּרִית to make a covenant
בָּטַח to trust צָפַן to hide, lay up אָהַב to love פָּעַל to do

EXERCISE. TRANSLATE.

תּוֹרָתוֹ, שְׁפָתָיו, בְּרַכָּתוֹ, בְּנֵיהֶ, מְשִׁלֵּיכֶם, מְקוֹמָהּ, מִבְּשָׂרִי,
בְּשָׂרְכֶם, לְפָנַי, לְפָנֶיהָ, שְׁפָתֶיהָ, בְּנֵינוּ, לְבַבְנוּ, בְּנֵיהֶם, יְדֵי,
יְדוֹ, תּוֹרָתָם, יְדִיהֶן;
וַיֵּצֵא לוֹט אֶל־הָאֲנָשִׁים הַפֶּתַח וַהֲדִילָת סָגַר אַחֲרָיו: 2 וְאַהֲדוּד

¹ Pl. of אֵישׁ.

תַּקַּע בַּשּׁוֹפָר בָּהֶר ¹אֶפְרַיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הָהָר וְהוּא
 לְפָנֵיהֶם: ³הוּא יְהוָה אֱלֹהֵינוּ בְּכֻל־הָאָרֶץ מִשְׁפָּטָיו: ⁴זָכַר
 לְעוֹלָם בְּרִיתוֹ אֲשֶׁר כָּרַת אֶת־אַבְרָהָם: ⁵חֶסֶד יְהוָה מִעוֹלָם
 וְעַד־עוֹלָם עַל־יְרֵאָיו וְצִדְקָתוֹ לְבְנֵי בָנִים: ⁶וְאֲנִי עָלִידָה בְּמַחְתִּי
 יְהוָה אֲמַרְתִּי אֱלֹהֵי ²אַתָּה: ⁷מָה רַב טוֹבָה אֲשֶׁר צִפַּנְתָּ
 לִירֵאָיִךְ ³פַּעֲלָתָה לְבַטְחִים ²בְּךָ נִגְדָה בְּנֵי אָדָם: ⁸מָה אֲהַבְתִּי
⁴תּוֹרָתְךָ כָּל־הַיּוֹם הִיא שִׂיחָתִי: ⁹שָׁמַע יְהוָה אֱלֹהֵינוּ אֶת־
 תַּפְלַתְנוּ: ¹⁰יֵרֵד אֶל־בְּנוֹי שְׂאוֹלָה:

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law (is) in my heart, (O) my God. God has redeemed his holy (ones). Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips (are) as the sand which (is) upon the shore of the sea. He came and in his hand a sword. Very good (are) the proverbs of his lips. We have sold our asses. Ye (are) my sons and my daughters, saith (*perf.*) your God. My heart (is) in his law continually. Thou hast kept their heart. We have not kept the covenant of our God with all our heart. The day of vengeance (is) in his heart. Ye have kept my law and my commands. He lifted his corpse upon the ass. Their hearts (are) fat. Thy perfect law. This (is) flesh from my flesh. By (*b*) all his great prophets.

§ 20. THE VERB.

1. *Root.*—The root of a verb is considered to be the *3rd sing. masc. perf.* of the simple form (§ 13. 5), *e.g.* שָׁבַר *he broke*. This form is called *Qal* (קָל) "light," in distinction from all the other forms, which are heavy, being loaded by additional inflectional letters, *e.g.* נִשְׁבַּר *he was broken*, or by the duplication of a radical, *e.g.* שִׁבַּר *he broke in pieces*.

¹ The sign א known as *'Athnāh* indicates the chief pause within the verse, as *Sillāq* indicates the last tone-syllable in the verse (cf. Gen. i. 1, בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ). The latter cannot be confused with *metheghh*, which never stands on a tone-syllable (§ 10. 2).

² Pausal form. See § 10. 4 b.

³ Relative unexpressed, as often in poetic style.

⁴ See § 10. 4 c. i.

2. *Tenses*.—The verb has not *Tenses* strictly speaking. It has two forms, which express not time but the quality of an action as complete or incomplete; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*. It must be clearly understood that these words are not used in the sense which they bear, *e.g.* in English or in Latin grammar.

The perfect action includes all *past tenses* of other languages, such as perfect, pluperfect, and future perf. The imperfect includes all *imperfect tenses*, *e.g.* present (especially of general truths), the classical imperfect, and the future. The so-called *Tenses* will be dealt with more fully in § 46. Suffice it here to say that Hebrew is not so helpless in the expression of time as might be supposed. As the perfect tense expresses completed action, it is the natural tense to express the English past, *e.g.* פָּרַד he *pursued*; and as the imperfect tense expresses incomplete action, it is the natural tense to express the English future, *e.g.* יִרְדֵּי he *will pursue*. It is wrong, however, to describe the tense on this account as the *future*: this is at once to limit it and to suggest a false point of view.

3. *Moods*.—The perfect and imperfect also do duty for moods. Either may express the indicative: *e.g.* he *pursued* = perf., he *will pursue* = impf. The subjunctive, optative, &c., and, broadly, words implying potential or contingent ideas, are generally expressed by the *imperfect* and its modifications (§ 23); *e.g.* of every tree thou *mayest eat*; hearken, that ye *may live*; hasten, lest thou *be consumed*; *may he judge! let us go!* This usage is thoroughly in accordance with the fundamental idea of the impf.—incompletion—as already explained. It might seem that this tense was greatly overworked, and that its use would give rise to endless obscurities and ambiguities: in point of fact, as we shall see, this is rarely so.

Besides, there is an *imperative*, which is closely connected with the imperf.; two forms of *infinitive*, called absolute and construct; and a *participle*.

4. *Degrees of the stem idea*.—The stem idea or meaning

of the verb is presented in *three* conditions or degrees; the Simple (Qal), as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*. These are formed by manipulating or adding to the radicals of the verb in a way which has no approximate analogy in English. It is as if the intensive idea of the verb "lament"—*to lament much, often, professionally*—were expressed by some such form as *limment*; and the causative idea, *to cause some one to lament*, were expressed by some such form as *hilmint*.

Each of these three conditions of the stem idea once appeared in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost: only the intensive has all three. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive	reflex.	—

5. *Conjugations*.—What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations; but if the regular verbs be thoroughly learned, it will be found that the so-called irregular verbs follow naturally from them by the application of the fundamental rules of the language (§§ 3–10). The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic or both (illustrated above by *lament*), to produce them.

6. *Inflection*.—Inflection to express person takes place by the connection of the significant parts of the personal pronoun with the stem (§ 12 and § 15. 3); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished, rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

	<i>Sing.</i>		<i>Plur.</i>
3 mas.	קָטַל he killed, &c.	3 c.	קָטְלוּ they, &c.
3 f.	קָטְלָה she „		
2 m.	קָטַלְתָּ thou „	2 m.	קָטַלְתֶּם ye
2 f.	קָטַלְתְּ „	2 f.	קָטַלְתֶּן „
1 c.	קָטַלְתִּי I	1 c.	קָטַלְנוּ we

7. Note carefully where the accent falls—usually on the טַל. The first syllable is pretonic and open, therefore has tone-long vowel, קָ (§ 6. 2 b), *e.g.* קָטַלְתִּי (not קִטַּלְתִּי). The heavy terminations תָּם, תָּן, draw the accent upon them, so that the first vowel, being no longer pretonic and therefore tone-long, naturally vanishes into sh^ewa (§ 6. 2 c), *e.g.* קָטַלְתֶּם (not קִטַּלְתֶּם).

8. It will be remembered that *nouns and adjs.* inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (§ 16. 3). *Verbs*, however, inflect thus: *m.* יָשַׁר, *f.* יָשְׁרָה (cf. § 6. 2 f). In other words, in *verbal* inflection with vocalic additions—*e.g.* *ā* of 3rd sing. fem. (הָ) or *ū* of 3rd pl. (וּ)—the vowels *ā ē ō*¹ in the tone-syllable become vocal sh^ewa, thus: *m.* קָטַל, *f.* קָטְלָה (not קִטַּלָּה), *m.* קָטְלוּ, *f.* קָטְלוּ (not קִטַּלוּ), *m.* יָבַל, *f.* יָבְלָה. In the 3rd sing. fem. and the 3rd plur. the first vowel has methegh—קָטְלוּ, קָטְלוּ, because the sh^ewa, representing as it does an original full vowel (*ā*), is sounded (§ 6. 2 e, § 10. 2 b). This preserves the *a* sound: without methegh, the words would be *qotlā, qotlū*. Naturally, if the third radical were a *b^hghadhk^hphath*, it would not take daghesh lene; *e.g.* כָּתְבָה *she wrote*, כָּתְבוּ *they wrote*.

9. *Uses of the perfect.*—The Perf. expresses:

- (a) The Aorist (Past), *he killed.*
- (b) The Perfect, *he has killed.*
- (c) The Pluperfect, *he had killed.*
- (d) The future Perfect, *he shall have killed.* (See § 46.)

10. אֶת or אֹת, the sign of the accusative (§ 13. 7), when

¹ Most regular vbs. have their second vowel in *ā*, many in *ē*, a few in *ō*

(§ 22. 1).

used with the pronominal suffixes, appears as follows: **אֲנִי** *me*, **אַתָּה** *m.* **אַתָּה** *f.* **הוּא** *him*, **הִיא** *her*, **אֲנֵנוּ** *us*, **אַתֶּם** *m.* **אַתֶּן** *f.* **אַתֶּם** *m.* **אַתֶּן** *f.* **הֵם** *them*.

The *scriptio plena* is also common: **אֲנִי**, &c.

מְאוֹמָה anything	אַחֲרִית <i>f.</i> latter end	שָׁכַח to forget
נָפַל to fall	עָף to fly	הִנֵּה, הִנּוּ behold
פְּקוּדָה statute	יוֹסֵף Joseph	מָכַר to sell
שָׂרָף to burn	שֶׁרָף seraph	מִלְקָחִים tongs
קָמָה to lean (<i>act.</i>)		כֹּפֶר ransom, bribe
עָשָׂק to oppress		שׁוֹר ox
זָקֵנָה <i>f.</i>	} old age	זָבַח to sacrifice
זָקֵנִים <i>m. pl.</i>		מִזְבֵּחַ altar
רֹצֵפָה <i>f.</i> glowing stone, coal		כֹּהֵן priest

EXERCISE. TRANSLATE.

לֹא שָׁמַרְתָּ בְּרִיתִי: 2 לֹא שָׁמְרוּ תּוֹרָתָה: 3 שָׁמַרְתִּי פְקוּדֶיךָ
בְּכָל־לִבִּי: 4 לֹא זָכְרָה אַחֲרִיתָה: 5 שָׁכַחוּ אֶת־אֱלֹהֵיהֶם:
6 אֶת־קוֹלָהּ שִׁמְעֵנִי מִן־הָאֵשׁ: 7 אֲנִי יוֹסֵף אֲשֶׁר־מָכַרְתָּם אֹתִי
מִצְרָיִמָה: 8 לָמָּה נָפְלוּ פָנֶיךָ: 9 שָׁפְכוּ דָמִים בָּמִים: 10 שָׂרַפְתָּם
אֶת־הָעִיר בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה
טוֹב מְאֹד: 12 אָמַר שְׂמוּאֵל אֱלֹהִים אֶת־שׁוֹר מִי לְקַחְתִּי
וְחִמּוֹר מִי לְקַחְתִּי וְאֶת־מִי עָשָׂה מִי לְקַחְתִּי כֹפֶר:
וְכָל־הָעָם אָמַר לֹא עָשָׂה מִי לְקַחְתִּי וְלֹא לְקַחְתִּי מִי אִישׁ מִאוֹמָה:
13 עָף אֵלַי אַחֲד מִן־הַשְּׂרָפִים וּבִידּוֹ רֹצֵפָה¹ בְּמִלְקָחִים לְקַח
מֵעַל הַמִּזְבֵּחַ: 14 עֲמִידָה הָאֵשׁ לִפְנֵי הַמֶּלֶךְ: 15 שֶׁבֶת
אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מִהַמְּלָאכָה אֲשֶׁר עָשָׂה:

Ye did not keep my words. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the males fell before the sword. The heavens of the heavens are God's (*dat.*), and the earth he has given to the sons of man. Thou hast fallen, O (*art.*) city, in the heart of the sea. I kept my tongue from evil words. These (are) the proverbs of Solomon the wise king of Israel. We

¹ Relative unexpressed.

heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Yahweh (be) upon thy children (sons). We sat by (על) the waters of the great rivers. Ye have burnt their city in the fire. She bare to her husband a son to his old age. They have forgotten my words and the proverbs of my lips.

§ 21. THE IMPERFECT, &C.

As in the perfect the pronouns were indicated at the end, so in the imperfect they are indicated, though not quite so obviously, at the beginning: *e.g.* א points to 1st pers. sing. (אני), נ to 1st plur., ת to 2nd sing., &c.

1. Imperfect and Imperative.

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing.</i> 3 m.	יִקְטֹל he will, may, &c., kill, is, was, killing, &c.	
3 f.	תִּקְטֹל she „ „	
2 m.	תִּקְטֹל thou „	קְטֹל kill thou
2 f.	תִּקְטְלִי thou „	קְטְלִי „ „
1 c.	אֶקְטֹל I „	
<i>plur.</i> 3 m.	יִקְטְלוּ they „	
3 f.	תִּקְטְלֶנָּה they „	
2 m.	תִּקְטְלוּ ye „	קְטְלוּ kill ye
2 f.	תִּקְטְלֶנָּה „ „	קְטְלֶנָּה „ „
1 c.	נִקְטֹל we „	

Note carefully where the accent falls.

Note further that the first syllable is closed: in other words, the sh^wa is silent, consequently the second radical, if a *b'ghadhhk'phath*, would take the dagh. lene; thus pf. כָּתַב he wrote, impf. יִכְתֹּב *yikhtōbh* (not יִכְתֵּב).

(a) The original vowel in first syllable of impf. of active verbs appears to have been *a* (יִקְטֹל: cf. Arab. *yāqtulu*), which was later thinned to *i* (יִקְ): cf. יִדְבֹּר for יִדְבֵּר from *dābhār*, § 2. 2. 4 and § 6. 2 d). This should be borne in mind, as the *a* reappears in certain forms of guttural and other verbs to be dealt with afterwards (§§ 34, 40, 42).

(b) The termination of the 2nd *plu.* and 3rd *plu.* sometimes appears as η (יקטלה), which always bears the tone.

(c) Note that the imperative is identical with the impf. except that it drops the pronominal prefixes: thus קטל (ת). Obviously in the imperative the sh^ewa is sounded; hence, in spite of כתב, the imper. is כתב (כתב is an impossible form, § 7. 4).

(d) The first syllable of imper. קטל *f. s.* קטלי *m. pl.* is half open; in other words the sh^ewa is vocal as it represents an original vowel (\bar{o}), § 6. 2 e; therefore כתבי not כתבני.

2. The Infinitive.—

Inf. cstr. קטל to kill (admitting prepositions before it and pronominal suffixes).

Inf. abs. קטול (also קטל) to kill (admitting neither prefix nor suffix).

(a) i. The inf. cstr. is the same as the 2nd sing. imperative. It corresponds roughly to English verbal nouns in *-ing*; e.g. עת ספר a time of (i.e. for) mourning, a time to mourn.

ii. It is used very frequently with the preposition ל (much like our *to* before inf.): (i.) after such verbs as *begin, continue, cease, &c.*: e.g. חדל לספר he ceased to count (occasionally in such cases without ל), and (ii.) to indicate purpose: e.g. I have come to sacrifice (לזבח) to Yahweh. This ל joins so closely with the inf. that the first syllable is closed; hence לכתב to write, not לכתב. (Contrast § 14. 1 b.)

iii. It is used very frequently with pronom. suffixes; e.g. בכתבו¹ (*b'khot'hbhô*) in his writing, i.e. when he wrote.

(b) To the absol. inf. nothing can be prefixed or added: it stands alone (לקטול or קטול would be impossible), and it has the effect of throwing up prominently the bare idea of the verb. Usually it is accompanied by a finite verb. (i.) When placed before the verb, it strengthens it: שמרתי מצותיו (keeping I kept: i.e.) I earnestly kept his commandments. It is often rendered by an English adverb, such as "surely, utterly," e.g. he will surely visit, יפקד יפקד;

¹ The change which the cstr. inf. undergoes with pronom. suffixes will be explained in § 29. 2, § 31. 3 c

thou wilt *certainly* be king, מְלֶכְךָ תִּהְיֶה; I will *utterly* (inf. abs.) destroy (impf.). (ii.) When placed after the verb it usually suggests continuance; e.g. שְׂמַעוּ שְׂמַעוּ hear ye continually.

Etymologically the cstr. inf. is not related to the absol. as דִּבֵּר to דִּבְּרָה; the two forms are of independent origin.

3. The Participle.—

Act. Part. m. s. קוֹטֵל or קָטֵל killing, i.e. one who kills

f. s. קוֹטֵלָה or (more often) קָטְלָת¹

m. pl. קוֹטְלִים f. pl. קוֹטְלוֹת

Pass. Part. m. s. קְטוּל killed, i.e. one who is or has been killed

f. s. קְטוּלָה

m. pl. קְטוּלִים f. pl. קְטוּלוֹת

(a) The sh^wa in fem. and pl. of act. ptc. is vocalic, qô-ê-lâ, -lîm, as it represents an original full vowel. The hōlem is unchangeable, whether written with or without waw.

The act. partic. denotes continuous action; e.g. הוּא יֹשֵׁב he is, was sitting (not he sat).

(b) Of the passive voice there are few remaining traces besides the participle.²

Uses of the Imperfect.—The Impf. expresses:

(a) The Present, he kills (especially of general truths; e.g. a bribe blindeth (impf.) the clear-sighted. Ex. 23. 8.

(b) The Imperfect, he killed (particularly of repeated past acts, i.e. used to kill: Latin or Greek impf.); e.g. a mist used to go up, Gen. 2. 6.

(c) The Future, he will kill.

(d) The Potential, he may or can kill, might, could, would, &c., kill. (See § 46.)

¹ When the fem. ptc. has the force of a substantive, it tends to retain the long ê of the masc.; e.g. יֹלְדָה a woman in travail (יֹלֵד to bear).

² For other traces see § 33. 3 c.

שָׁפַט to judge	נָשַׁב to steal	כָּרַח to cut
שָׁפַט (<i>ptc.</i>) judge	שָׁמַר to watch	אֵיזֶבֶל Jezebel
שָׁבַר to buy (grain)	שָׁמַר (<i>ptc.</i>) watchman	דְּבוֹרָה Deborah
מָת dead	רָדַף to pursue	תָּמַר a palm tree
קָבַר to bury	אָכַל to eat	אֲבִימֶלֶךְ Abimelech
קָבַר grave	אָכַל food	עוֹד still, yet,
שָׁבַן to dwell	בָּעַל lord, husband, Baal	אֵת again
אֱמֶת <i>f.</i> faithfulness, truth	בָּעַל to marry, rule over	
אַרְבַּע four	מֵאוֹת <i>f.</i> hundred	שֻׁלְחָן table
דָּרַשׁ to seek	עַתָּה <i>f.</i> time	דִּבֶּר ¹ to speak
קָבַץ to gather	עַל on account of	הָלַךְ to go

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לְשָׁמַר, שְׁמָרוּ, שָׁמַר, תִּשְׁמָרוּ, וְשָׁמַר, נִשְׁמָר, גְּנוּבִים, גְּנוֹב, תִּפְקְדוּ, תִּזְכְּרוּ, זָכַר, פָּרַתִּים, דָּרָשׁוּ, רָמַשְׁתָּ, תִּשְׁמַרְנָה :
 לֹא תִגְנֹב : 2 לֹא תִשְׁמָרוּ אֶת־מִשְׁפָּטֵיהֶם : 3 אֲנַחְנוּ נִכְרַת עֲצִים
 מִן־הָהָר : 4 יִרְדּוּ אַחֲרָיו : 5 אָמַרְתִּי לְשָׁמַר דְּבוּרָה : 6 מִשְׁלִי
 הָעַם הַזֶּה : 7 מִי יִשְׁכֵּן בְּהַר יְהוָה : הוֹלֵךְ תָּמִים וּפְעֵל צֶדֶק
 וְדָבַר אֱמֶת בְּלִבּוֹ : 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לִקְבֹּר אֶת־
 יַעֲקֹב : 9 קָבְרוּ אֶת־נִבְלַת הַנָּבִיא הַזֶּה בְּקִבְרֵי אִשָּׁר אִישׁ
 הָאֱלֹהִים קָבֹר שָׁם : 10 יִרְדּוּ בְנֵי יַעֲקֹב מִצְרַיִם² לְשִׁבְר־אֶכָּל :
 11 וְעַתָּה קָבַץ אֵלֵי אֶת־כָּל־יִשְׂרָאֵל אֶל־הַר הַכֶּרְמֶל וְאֶת־נְבִיאֵי
 הַבַּעַל אַרְבַּע מֵאוֹת אֶכְלֵי שֻׁלְחָן אֵיזֶבֶל : 12 וְדְבוּרָה אִשָּׁה
 נְבִיאָה הִיא שָׁפְטָה אֶת־יִשְׂרָאֵל בָּעֵת הַהִיא : וְהִיא יוֹשֶׁבֶת
 תַּחַת־תֵּמַר דְּבוּרָה בְּהַר אֶפְרַיִם : 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ
 בַּחֲלוֹם הַלַּיְלָה הַזֶּה אָמַת מֵת עַל־הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְהִיא
 בָּעֵלְתָּ בָּעַל : 14 אִיבִיד לֹא יִרְדּוּ עוֹד אַחֲרָיִךְ : 15 בּוֹיֹם
 הַהוּא אֲשַׁפֵּךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר :

I will pursue after her. I promised (said) to pursue after them. Pursue after him. He set the stars in the firmament of the heavens to rule over the night. Yahweh will judge this people. A city shedding blood like water. Keep thy tongue from evil. Ye shall keep the commandments of your God with all your heart. They left off counting the proverbs

¹ In Qal used only in *act. ptc.*² See § 10. 3 a.

of his lips, for they (were) as the sand which (is) upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where the prophets (are) buried (*ptc.*).

§ 22. THE VERB ACTIVE AND STATIVE (TRANSITIVE AND INTRANSITIVE).

(See Paradigm of Regular Verb, p. 208.)

1. (a) The perf. Qal may end in any of the three vowels *á e ó*, e.g. קָטַל, כָּבַד, קָטַן, *á* taking the place of *ā* (§ 6. 2 f). Verbs are named according to these vowels *a, e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as מָלֵא *to be full*, צָמָא *to thirst*, יָרָא *to fear*, אָהֵב *to love*), even though capable of taking an object after them. The term *Stative* verbs, i.e. verbs of *state*, is used by some grammarians. The state they describe may be either physical (גָּדֵל *to be great*, זָקֵן *to be old*) or mental (שָׂמֵחַ *to rejoice*, שֹׂנֵא *to hate*). But stative is not altogether synonymous with intransitive; not all intransitive verbs are stative; e.g. מָלַךְ *to reign*, nor are all stative verbs intransitive; e.g. לָבַשׁ *to put on* (clothes), אָהֵב *to love*, הָצִיב *to hew, cleave*—actions in which the reflex influence of the action upon the subject is very prominent.

(b) In the perfect, vbs. in *ē* are inflected exactly like vbs. in *a*; e.g. קָטַלְתָּ, כָּבַדְתָּ, קָטַנְתָּ. Vbs. in *ō*, which are very few, retain the *ō* in the accented shut syllable, e.g. קָטַנְתָּ *qātōntā* (§ 5. 3 a), but naturally change it to *o* in the 2nd plur. where the second syllable is unaccented (§ 20. 7), e.g. קָטַנְתֶּם *qātontēm*.

2. *Formation of Impf.*—The Perf. in *á* (Active verb) gives the Impf. in *ō*, יָקַטַל, יָכַבַּד, (originally יָקַטַל, cf. § 21. 1 a); the Perf. in *ē* or *ō* (Stative verb) gives the Impf. in *á* יִכְבֹּד, יִבְרַח, (this too—*yi* in 1st syllable, not *ya*—is the orig. form in stat. vbs.), יִקְטַן, יִקְטַנ. Very rarely the impf. of a stat. vb. may be in *ō*; יִשָּׁב *to dwell*, יִשָּׁב; יִבֹּל *to wither*, יִבֹּל; יִשְׁכַּח *to dwell*, יִשְׁכַּח.

3. *Formation of Imper. and Inf. Cstr.*—As in Active vbs. the *imperat.* of Stative vbs. agrees with the *impf.*, e.g. **כָּבֵר**, **יִכְבֵּר**; but the *inf. cstr.* of Stative vbs. is generally in \bar{o} (not a); e.g. **קָרֵב**, **שָׁנֵא**. Sometimes the *inf. cstr.* has a fem. ending of the type **יִרְאָה** from **יָרָא**; e.g. **לִירְאָה אֶת־יְהוָה** *to fear Yahweh*. Other rarer forms occur.

4. *Form of the Participle.*—The Active verb has the Ptc. of the form **קָטַל**; the Ptc. of the Stative verb is the same as the Perfect, **קָרֵב** *drawing near*, which is strictly a verbal adj. rather than a partic. The \acute{o} of act. ptc. is unchangeable, the \bar{a} of stat. is only tone-long, therefore changeable: **כָּבֵר**, f. **כְּבִירָה**. These verbal adjectives frequently retain their .. in the cstr. plur.; e.g. **שִׂמְחִי** (as well as **שְׂמִיחִי**) from **שִׂמַּח** *rejoicing*. The cstr. pl. of **יָרָא** *fearing*, is always **יִרְאִי**; e.g. **יִרְאִי יְהוָה** *those who fear Y.*

5. Of statives in \bar{e} , which are numerous, only a few have \bar{e} invariably, \acute{a} frequently occurring instead; e.g. **קָרֵב** and **קָרֵב** *to draw near*.

6. The perfect of Stative verbs usually corresponds to the English present; e.g. **יָדַעְתִּי** *I am old*, **יָכַלְתִּי** *I am able*, **יָדַעְתִּי** *I know* (cf. Lat. *novi*). This use of the perf. is found with other verbs denoting affections or states of the mind: **בָּטַחְתִּי** *I trust* (have set my confidence), **זָכַרְתִּי** *I remember*, *memini*, **μύνηται**. The condition or state is regarded as the abiding result of a past experience.

	גָּדַל	{ To be great become great
	יָכַל	to be able
	מָתַק	to be sweet
	עָמַק	to be deep
	„	deep
{ קָדַשׁ to be holy	{ יָרָא to fear	{ קָטַן to be little
{ קָדַשׁ holy	{ „ fearing	{ „ little
זָקַן to be old	קָרֵב to draw near	שָׁמַע to hear
צָדַק to be just	לָמַד to learn	רָעַב to be hungry
הִפְיֵן to delight in	שָׂבַע (שָׂבַע) to be sated (<i>acc.</i>)	
	מָלֵא to be full (<i>acc.</i>)	

לֶחֶם bread	עֹלָה <i>f.</i> burnt-offering
זֵכֶר remembrance, memorial	רָקַב to rot
רִנָּה <i>f.</i> ringing cry	נְעֻרִים <i>pl.</i> (time of) youth
חַיִּים <i>pl.</i> life	מַחְשְׁבָה <i>f.</i> (<i>estr. pl.</i> מַחְ) thought

EXERCISE. PARSE AND TRANSLATE.

תִּשְׁפֹּלֶנָּה, קִמְנֹתִי, תִּקְמֹן, יִכְלֶה, יִכְלֹתֶם, אֲשַׁכֵּל, לִבְשִׁי, נִכְבֹּד,
 תִּכְבְּדִי, אֶגְדֹּל, רָעֲבוּ;
 קוֹל שׁוֹפָר לֹא נִשְׁמַע וְלִלְחָם לֹא נִרְעַב: 2 לֹא יִכְלֹתָ לִסְפֹּר
 הַקּוֹבְדִים: 3 יִגְדֹּל שֵׁם יְהוָה עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת־כָּל־
 הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיו: 5 עָתָה יִדְעֹתִי כִי יֵרָא אֱלֹהִים
 אִתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלַּת מָאֹד: 7 זָכַר צְדִיק לְבִרְכָּה וְשֵׁם
 רִשְׁעִים יִרְקַב: 8 קָרֹב אִתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֲמַת תִּקְרַב
 רַגְלִי לִפְנֶיךָ: 9 לֵעֵת זִקְנָת שְׁלֹמָה לֹא הָיָה לִבָּבוּ שָׁלֵם עִם־
 יְהוָה אֱלֹהָיו כִּלְבָב דָּוִד: 10 יִקְרָא הַמֶּלֶךְ בְּסֹפֶר הַתּוֹרָה
 כָּל־יָמֵי חַיָּיו לִמְעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו: 11 לֹא
 יֵצֵדֵק לִפְנֶיךָ כָּל־בָּשָׂר: 12 קְדוֹשׁ אַתָּה יְהוָה מְלֵאָה כְּלֵה־אָרֶץ
 כְּבוֹד: 13 שְׁבַעֲתִי עוֹלוֹת וְדָם פְּרִים לֹא חִפְצֹתִי:

I cannot draw near. I will be great. Draw near. The God who made the heavens and the earth I (am) fearing. Ye cannot keep my statutes with (פ) all your heart. Thou art little. Hear in order that thou mayest learn to fear Yahweh thy God. They are not able to pursue after me. I am bereaved. I know that thou shalt assuredly reign. Cease to draw near before me, for your hands are full of blood (*pl.*). How great art thou (O) my God, very deep are thy thoughts.

§ 23. JUSSIVE. COHORTATIVE.
WAW CONSECUTIVE.

1. Besides the ordinary imperfect, which expresses the action simply, there are certain modifications of it which indicate the relation of the action to the speaker's will or feelings. The speaker may throw his own feeling into the word in two ways, either by a sharp, hasty utterance of it, thus expressing peremptory *wish*; or, on the contrary, by a

lengthening out of the word, giving expression to the *direction* of the mind or action. The short form that arises in the first way is called the *Jussive*, the other or lengthened form has been named the *Cohortative*.

(1) *The Jussive*.—The Jussive, which aimed at being as abrupt and brief as possible, arises through a contraction of the last syll. of the impf.; but the laws of the tone and of the formation of syllables usually make an actual shortening of the imperfect form impossible; e.g. יִקְטֹל *yiqṭōl*, could not, even in the interest of abruptness, become יִקְטֹל *yiqṭol*, for that would violate the principle laid down in § 5. 1 b; it must therefore remain יִקְטֹל *yiqṭōl*. Consequently, in all parts of the regular verb except the *Hiph'il* (§ 27. 1 a: impf. יִקְטִיל, jussive יִקְטֹל—short *i* of an ultimate *yāqṭil*¹ lengthened to tone-long *ē*), the *Jussive* coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. *The Jussive is found only in 2nd and 3rd persons.*

The Jussive (as the name implies) expresses a *command*, as יִקְטֹל *let him kill* (thus taking the place of the non-existent 3rd pers. imperative); or, less strongly, an *entreaty*, *request*, &c.—*may he kill*; or, with a negative, a *dissuasion*, as אֶל-תִּקְטֹל *do not (ye) kill*.

Note (i.) that the imperative is used only for commands, *not for prohibitions*—these require the jussive (= impf.); e.g. *kill*, קְטֹל, but *do not kill*, אֶל-תִּקְטֹל (not אֶל-קְטֹל).

(ii.) The regular negative with prohibitions is לֹא; e.g. אֶל-תִּקְטֹל, not לֹא תִקְטֹל. But לֹא can be used of a very emphatic, and especially of a divine, prohibition, exactly like our *thou shalt not*; e.g. לֹא תִגְנוֹב *thou shalt not steal*.

(2) *The Cohortative*.—The Cohortative is formed by adding the syllable הָ *ā* to the impf. As before ו of the plur., so before cohortative הָ, the vowel of the 2nd syllable becomes sh^owa; as יִקְטֹל, so יִקְטֹלָה (from יִקְטֹל). *The Cohort. is found (with rare exceptions) in 1st pers. only*—sing. and plur.

The Cohort. expresses the direction of the will towards an action, consequently *desire*, *intention*, *self-encouragement*, or (in 1st plur.) *exhortation*: אֲשָׁמְרָה *let me keep, I would keep*,

¹ Cf. Arabic impf. *yūqṭilu*, jussive *yūqṭil*.

I will keep (but more emotional than the simple אשמר), נשמרה *let us keep*, &c

2. *The Emphatic Imperative.*—The same termination ה, א is added to the imper. 2 m. s. to give it emphasis, as קטלה *Oh kill!* qoṭlâ (half open, from q'tol),¹ a form of the type קטלה qitlâ also occurs, but chiefly in verbs whose impf. and consequently imperative end in א; e.g. impf. ישמע, imper. שמע *hear*, and שמעו. This Emph. Imper. appears chiefly in the irregular verb; e.g. קומה *arise* (from קום)—frequently with no appreciable emphasis.

3. *Waw Consecutive.*—The conjunction ו *and* is very frequently used not as a mere copulative to join or co-ordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding: as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by *waw* joined with the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *waw* with the *perfect*.

But it must not be said or supposed—as was implied by the old name *waw converse*—that the *waw* really converts the one tense into the other: that is impossible. Various explanations of this curious phenomenon have been offered, but none will be probable which contradicts the fundamental character of the pf. and impf. as already explained (cf. § 46).

(1) (a) All the verbs following a perfect are put in the impf. *if they are immediately preceded by waw*; but if any word, however small (e.g. a pronoun, הוּא, or a negative, לֹא) intervenes, then the construction reverts to the proper and natural tense: e.g. In the beginning God *created* (pf., בָּרָא) the earth, and the earth *was* (ו with impf.) without form, and God *said* (ו with impf.), and so on with imperfects. But if the connection between *waw* and the verb is *in any way* broken, the pf. is naturally and necessarily used. Hebrew says therefore either *and-said* (*waw* impf.) *God*, or *and God said* (pf.).

(b) *Waw consecutive* with the imperf. is pointed *exactly*

¹ This form cannot be fully understood till §§ 29, 31 are reached.

like the Article (§ 11); e.g. וַיִּקְטֹל and he killed, וַאֲקַטֵּל and I killed, וְנִקְטֹל and we killed. Examples of usage:

He found the place and lay down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

„ and did not lie down „ וְלֹא שָׁכַב

and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

(2) (a) Similarly all the verbs following an impf. are put in the pf. if they are immediately preceded by *waw*, cf. 1 Sam. 19. 3, אָצַץ וַעֲמַדְתִּי I will go out and stand; but if the connection is in any way broken, the imperfect reappears. E.g. In that day I will raise up (impf.) the tabernacle of David, and close up (1 with pf.) the breaches thereof, and-its-ruins I will raise up (impf.) and I will build it (1 with pf.) as in the days of old. (Am. 9. 11.) Cf. Ezek. 11. 20.

(b) *Waw consecutive* with the perf. is pointed exactly like *waw copulative* (§ 15); וַיִּקְטֹל and he will kill, וַקְטִלְתָּם and ye will kill, וַיִּמְרֶה and he will rebel. Examples of usage:

he will find the place and lie down מָצָא אֶת־הַמָּקוֹם וַיִּשְׁכַּב

„ and will not lie down „ וְלֹא יִשְׁכַּב

So completely does this construction with *waw consecutive* pervade the language that it may be employed even when no simple tense actually precedes: a book may even begin with it (cf. Ruth, Esther, Jonah).

(3) To summarize: *and* with English *past* tenses in continuous narrative is usually *waw consec. impf.* following an initial (expressed or implied) perfect: *and* with English *future* tenses is usually *waw consec. perf.* following an initial (expressed or implied) impf. E.g. (a) God was (הָיָה) with me and kept (וַיִּשְׁמֶר) me, and gave (וַיִּתֵּן) me bread. (b) God will be (וְהָיָה) with me and keep (וַיִּשְׁמֶר) me and give (וְיִתֵּן) me bread. In translating into Hebrew, the choice of the first verb as pf. or impf. is scrupulously determined by the nature of the idea to be expressed (e.g. Eng. *past* usually by Hebr. pf., and Eng. *fut.* by Hebr. impf.), and all the subsequent verbs are expressed by *waw consec.* with the *other* tense.

(4) It is important to note that the Tone in the impf. with *waw consec.* is usually retracted from the last syll. to the *penult*, when this syll. is open (cf. § 5. 1 b), as וַיֵּשֶׁב and he dwelt, וַיֹּאמֶר and he said; while in the perfect the Tone is usually thrown forward—in the 1st and 2nd *sing.* regularly,

but not in 1st *pl.*—from the penult to the last syllable: *וְקָטַלְתִּי* and *I shall kill*, *וְקָטַלְתָּ* (note the *methegh* in what is now 2nd place from tone, § 10. 2 a), but *וְקָטַלְנִי*.

The drawing backward of the Tone in *waw consec. impf.* very well suggests its connection with what precedes, and the throwing of it forward in *waw consec. perf.* suggests its connection with what follows.

(5) (a) Waw consec. with *impf.* may follow not only an actual *perf.* but an expression equivalent to a *perf.*: e.g. in the year of king Uzziah's death *I saw* *וַאֲרָאָה* (= *and-I-saw*, *impf.* after an implied *pf.*—Uzziah *died*).

(b) Similarly waw consec. with *pf.* may follow not only an actual *impf.* but its equivalent, e.g. a *participle*, thus: Behold, I am about to raise up (*ptc.* *מִקִּים*) a nation, and they shall oppress you (*וְלֹחֲצִי*)—or an *imperative*, *וְאָמַרְתָּ* go and say.

(6) Final clauses, *i.e.* those indicating the purpose or design of a preceding act, may be expressed by *simple waw* (not waw consec.) and *impf.*—or to be more correct, *jussive* or *cohortative*, e.g. *Draw near that I may judge* *קִרְבּ וְאִשְׁפָּטָה*. *Serve him that he may deliver you* *עֲבֹדוּ וְיֹצֵא אֶחֱבֶכֶם* (Hiph.). That is, Hebrew simply places the facts side by side, *Draw nigh and I will judge*. It may, of course, also use (with the *impf.*) the final particle *לְמַעַן* in order that—which may or may not be followed by *אֲשֶׁר*; e.g. *I will do marvellous things, in order that thou mayst know that there is none like me* *לְמַעַן (אֲשֶׁר) תֵּדַע*.

(7) Two verbs of which the meaning is synonymous or the action contemporaneous are sometimes joined by *simple waw* rather than by waw consec.; e.g. *אֲנִי זָקֵנָתִי וְשִׁבְתִּי* *As for me I am old and* (1 pretonic, § 15. 1 d) *greyheaded, בָּשְׁלוּ וַנִּפְּלוּ* *they have stumbled and fallen*.

גָּדַל <i>st.</i> to grow up	שָׂרַף to burn	בָּכְרָה <i>f.</i> birthright
נָתַע <i>st.</i> to expire	פָּקַד to visit	שָׂרָה Sarah
קָצַף to be angry	חֵת Heth	עָמַד to stand
לָכַד to take (capture)	בְּנִי־הַת the Hittites	מוֹאָב Moab
מָכַר to sell	הֵלֵם hither	הָיָה to live
רָמַשׁ to creep	נָבַר to be strong, prevail	עֵגֶל calf
שָׁלַח to send, stretch out (the hand)		קִדְּשׁ holiness
עוֹף (<i>coll.</i>) flying creatures, fowls, birds.		מְעָרָה <i>f.</i> cave
בֵּין between (<i>p.</i> 190)	פָּדַר (§ 10. 3 b) lest	עֵד witness

מעלל deed, practice (only in *plur.*, and usually in bad sense), פ . . . פ (also פִּי . . . פִּי) as . . . so. Usually with פ . . . פ the first term is the subject and the second the standard with which it is compared; *e.g.* וְהָיָה צַדִּיק כְּרָשָׁע and the righteous shall be as the wicked; בֵּנִי בְּאֶרֶץ the sojourner as the home-born; כְּמוֹד בְּפָרַעַה ¹ thou art as Pharaoh.

EXERCISE. TRANSLATE.

אֲשָׁמְרָה תּוֹרָתְךָ תָּמִיד: ² נִבְרָתָה בְּרִית אֲנִי וְאַתָּה וְהָיָה
לְעַד בֵּינִי וּבֵינֶךָ: ³ אָמַר אֲבָרְכֶם אֶל-בְּנֵי חַת מִכְרוּ לִי קֶבֶר
וְאֶקְבְּרָה מִתִּי מִלְפָּנַי: ⁴ אֶל-תִּקְצֹף יְהוָה עַד-מָאד: ⁵ אֶל-
תִּקְרַב הָלֶם בִּי הַמָּקוֹם ² אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ
הוּא: ⁶ אָמַר יַעֲקֹב אֶל-עֵשָׂו מִכְרָה ³ כִּי־וּס אֶת-בְּכֻרְתְּךָ לִי
וַיִּמְכֹּר לוֹ אֶת-בְּכֻרְתּוֹ: ⁷ אָמַר יְהוָה הֵן הָאָדָם הָיָה בְּאֱלֹהִים
יָדַע טוֹב וְרָע וְעָתָה פָּךְ יִשְׁלַח יָדוֹ וְלָקַח מֵעֵץ הַחַיִּים וְאָכַל
⁵ וְחָי לְעוֹלָם: ⁸ וְהַפִּיִּם גָּבְרוּ מָאֵד מָאֵד עַל-הָאָרֶץ וַיָּגֻעַ
כָּל-בָּשָׂר הָרֹמֵשׁ עַל-הָאָרֶץ בַּעוֹף וּבַבְּהֵמָה וְכָל הָאָדָם: ⁹ וְהָיָה
כַּעֲם כִּפְהֶן וּפְקֻדָּתִי עָלָיו מַעֲלָלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ כִּי
אֶת־יְהוָה עֲזָבוּ: ¹⁰ נִקְרְבָה אֶל-יְהוָה וַיִּשְׁפֹּט בֵּינִי וּבֵינְךָ:
¹¹ וַיִּשְׁכַּחוּ בְּנֵי-יִשְׂרָאֵל אֶת־יְהוָה אֱלֹהֵיהֶם וַיִּמְכֹּר אוֹתָם בִּיד
מֶלֶךְ מוֹאָב:

Thou shalt not lie down in that place. Let me lie down.
Do not (ye) draw near. May Yahweh judge between me
and (between) this people. Hear my prayer (O) our God.

¹ The word פִּי as, like, uses the poetic form כְּמוֹ as the base for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base פִּי for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. Thus: כְּכֶם, כְּמוֹנִי, כְּמוֹהוּ, כְּמוֹד, כְּמוֹנִי, כְּמוֹנִי.

² עליו . . . אשר = *on which* (cf. § 13. 2 a).

³ = at (about) to-day, *i.e.* now, at once, first of all.

⁴ Impf. of שלח.

⁵ חי pf. Qal of חָיָה, the ultimate form of חָיָה *to live* (cf. סִבֵּב, סִבֵּב, § 42); and for change of ultimate חָיָה into חָיָה, see § 44. The word cannot be completely understood till these later paragraphs are reached. The *waw* has חָיָה, because it is in pretone, § 15. 1 d.

Sell to me this cave that I may bury my dead there. The man ate of the tree which (was) in the garden and God was very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) Yahweh: Behold I will-give (*ptc.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sarah bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And thou shalt keep his law continually. And I remembered his words. And it shall be, like prophet, like priest.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple</i>	<i>intens.</i>	<i>caus.</i>	<i>simpl.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'ēl	hiph'il	פָּעַל	פִּעֵל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הִפְעַל
<i>refl.</i>	niph'al	hithpa'ēl	—	נִפְעַל	הִתְפַּעֵל	—
				קָטַל	קִטֵּל	הִקְטִיל
				—	קֻטַּל	הִקְטַל
				נִקְטַל	הִתְקַטֵּל	—

1. The names *simple*, *intensive*, &c., have been explained § 20. 4.

2. The word פָּעַל *to do*, formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of *this* verb that were *simple reflex.*, *intens. act.* and the like, as names for the same parts in all verbs. Thus the *intens. act.* of פִּעֵל *Pā'al* is פִּעֵל *Pi'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pi'ēl*: the *caus. act.* of פָּעַל is הִפְעִיל *Hiph'il*; hence instead of speaking of the *caus. act.* of a vb. we speak of its *Hiph'il*, &c.;—much as if, taking *amare* as the paradigm Latin verb, we should describe *monebo* as the *amabo* of *monere*, or *rex* as *the amavi* of *regere*.

The *simple* form of the vb., however, is always called the *Qal*, not the *Pā'al*.

The use of פָּעַל as a Paradigm is unfortunate, because, its

¹ אָהַב with suffix, § 20. 10.

second radical being a guttural, the characteristics of several of the parts, such as the intensive, which duplicates the middle radical, are obscured; **פָּעַל** necessarily fails to indicate this duplication, which is obvious, *e.g.*, in such a word as **קָטַל**. Hence the word **קָטַל** (though poetical and defective) is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled; *e.g.* **קָטַל**. "Extensive" or causative means what is increased *without*; and to express the causative a syllable is attached to the outside; *e.g.* **הִקְטִיל**.

4. Very few verbs are used in all these parts—only six, it is said, out of about fourteen hundred; but they must all be equally familiar to the student, because, with many verbs, the intensive or the causative forms are as frequent as, or more frequent than, the *Qal*, and are sometimes even the only form in use: *e.g.* **נָסָה**, intensive, *to try, test*; **הָשִׁילָהּ**, causative, *to cast*. But these forms are modelled exactly on the *Qal*; so that when the *Qal*, in its pf., impf., imper., inf., and ptc., is thoroughly understood, the other forms put no additional strain on the memory. Hence the importance of knowing the *Qal*.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

כתב to write	גָּדַל to be great	כָּבַד to be heavy	גָּנַב to steal
מָשַׁל to rule	רָדַף to pursue	מָלַךְ to govern	בָּקַר to visit
מָכַר to sell	לָכַד to capture	דִּבֵּר to speak	קִדַּשׁ be holy

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

(See Paradigm, p. 208.)

1. The characteristic letter of the Niph'al is *n*. In the perf. *ni* (probably orig. *na*) is prefixed to the stem—thus **נִקְטַל**; and the first syllable is closed (**נִקְטַל**); in the impf. the prefix is *yin*, the *n* of which naturally assimilates with

¹ The learner must not use **קָטַל** in Prose composition for "kill." The word is rare in Heb., and in use only in Poetry. Its prose equivalent is **הָרַג** (*slay*) or **הִפְחִיל** of **מוֹת** *to die*—**הִמִּיתָ** (*cause to die*); cf. § 40. 3.

the following consonant—thus (יִקְטֹל = יִקְטֹל). The imperative, as we have seen (§ 21. 1 c), is usually formed from the impf. by dropping the pronominal prefix; but, as such a form as יִקְטֹל *qqātēl* is impossible, a secondary ה was prefixed (perhaps on the analogy of the Hiph'il, § 27), yielding the form הִקְטֹל, which is also, as we should expect (§ 21. 2 a. i.), infinitive construct. With the perf. (יִקְטֹל) the inf. abs. is יִקְטֹל; with the impf. it is הִקְטֹל (also הִקְטֹל). The participle is like the pf., only with long *ā*: יִקְטֹל *m.*, יִקְטֹל *f.*

2. Niph. is inflected exactly like Qal: יִקְטֹל, יִקְטֹלָה, יִקְטֹלֶהָ, &c.; impf. יִקְטֹל (in pause often יִקְטֹל, § 10. 4 c. ii.), יִקְטֹל, &c. יִקְטֹל (or יִקְטֹל), but cohortative always יִקְטֹלָה. With *warw consec.*, as the penult is open, the tone is usually retracted to it (§ 23. 3. 4) and the last syllable shortened: thus, יִקְטֹל, but יִקְטֹל.

3. In meaning the Niph'al is (i.) properly the reflexive of the simple form or Qal, as יִשְׁמֵר to *keep*, יִשְׁמֵר to *keep oneself*, to *beware*, יִכְתֹּר to *hide oneself*. (ii.) It is also used of reciprocal action: יִלָּחֶם to *fight* (i.e. with one another; cf. Greek middles and Latin deponents, *μάχεσθαι*, *luctari*); יִדְבְּרוּ they spoke to one another. But (iii.) the common use of Niph. is as *passive* of Qal, as יִשָּׁבֵר to *break*, יִשָּׁבֵר to *be broken*, יִקָּבֵר to *be buried*.

4. The Niph. part. has sometimes the force of the Latin gerundive; e.g. יִנְחָמֵד to *be desired*, *desirable*. (י. for . before guttural, § 8. 1 b.)

5. The agent after the Niph. is usually expressed by ל; e.g. *And death shall be chosen by all the remnant*, לְכָל הַבְּתָרָה; *And Yahweh let himself be entreated by him*, וַיַּעֲתֶר יְהוָה לּוֹ.

מָלֵא to be full	נָמַל to wean	סָתַר <i>N.</i> {	{ to hide oneself to be hidden
Niph. to be filled	<i>N.</i> to be weaned		
נָרַשׁ to drive out	לָחֵם <i>N.</i> to fight	מָלַט <i>N.</i> to escape	
נָחַם <i>N.</i> to repent	נָחַת <i>N.</i> to be corrup-	מָבּוּל flood (of Noah)	
רָחַשׁ to seek	שָׁעַן <i>N.</i> to lean	[ted יָרַע <i>f.</i> arm	
רָשָׁע wicked	חָמָם violence	מָצָא to find	
שָׁקַל to weigh	בָּבֶל Babylon	פָּח bird-trap, snare	
בִּינָה <i>f.</i> understanding (<i>noun</i>).			

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשְׁפֵּט, נִפְקְדָתָם, אֲשַׁבֵּר, נִכְתְּבוּ, נִשְׁפָּטָה, לְהַמְלִיט,
 יִשְׁקֹל, תִּלְחַם, נִלְחַמְתִּי, תִּזְכְּרָנָה:
 הָרָשָׁעִים לֹא יִכְתְּבוּ בְסֵפֶר חַיִּים: 2 הִפַּח נִשְׁפָּר וְאַנְחָנוּ
 נִמְלִטָנוּ: 3 יִתְשַׁחַת הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֹא הָאָרֶץ חֲמָם:
 4 שִׁפּוֹד דָּם הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפּוֹד: 5 וַיִּגְדֵּל הַיָּלֶד וַיִּנְמַל:
 6 נִגְרַשְׁתִּי הַיּוֹם מֵעַל פְּנֵי הָאָדָמָה וּמִפְּנִיָּה אֶסְתֵּר: 7 וַיִּנָּחֵם
 יְהוָה כִּי עָשָׂה אֶת־הָאָדָם בָּאָרֶץ: 8 לֹא יִכְרֹת עוֹד כָּל־בָּשָׂר
 1 מִיָּמִי הַמָּבּוּל: 9 בָּא הָאֵיִב אֶל־הָעִיר וְלֹא יָכַל לְהִלָּחֵם עָלֶיהָ:
 10 וַתִּשְׂרֹף הָעִיר בָּאֵשׁ: 11 הַשֹּׁמֵר לֶךְ פֶּתַח־כֶּתֶר בְּרִית לַיּוֹשֵׁב
 הָאָרֶץ וּלְקַחַת מִבְּנוֹתָיו לַבְּנוֹךְ:

Yahweh is near to the broken of heart. I am hidden from the face of my God. Hide thyself from his face. Ye shall hide yourselves on that day. And the earth was corrupted, and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.² Thus saith (*perf.*) Yahweh the God of Israel: Behold I give (*ptc.*) this city into the hand of the king of Babylon and he shall burn it with fire, and thou shalt not escape from his hand, but thou shalt be captured and given into his hand. Trust in Yahweh with all thy heart, and lean not unto (אֶל-) thine own understanding.

§ 26. THE INTENSIVE ACT., PASS., AND REFLEX.,
 PI'ĒL, &C.

(See Paradigm, p. 209.)

The characteristic of the Intensive, both in verbs (קָטַל) and nouns (גַּנֵּב *a thief*), is the duplication of the middle stem-letter. Nouns of this class frequently indicate one who

¹ מִיָּמִי and מִיָּמִי, *cstr. pl.* of מִיָּם: always the longer form before suffixes.

² From before him.

practises a trade or profession—one who performs a certain act *often, habitually*; e.g. נָגַב *a thief*, טָבַח *a cook*, חָרַשׁ *an artificer* (primarily חָרַשׁ; therefore the cstr. is not חָרַשׁ but חָרַשׁ, § 8. 4 b).

i. *The Pī'ēl*.—(a) i. The perf. of the Pī'ēl, or intensive, has the vowel *i* in the first syllable; in the second usually *ē* (קָטַל: hence the word Pī'ēl), frequently *a* (אָבַד *to destroy*, לָמַד *to teach*), and three times *e* (דִּבֶּר *to speak*, כָּבַשׁ *to wash*, כָּפַר *to atone*). The impf. is of the type יִקְטֹל (י without dagh. f. in waw consec. וְיִקְטֹל, not וַיִּ, § 7. 5); hence the imper. and the inf. cstr. (usually also inf. abs., which rarely has קָטַל) are of the type קְטֹל (§ 2 I. 1 and 2 a).

ii. Pī'ēl is inflected exactly like Qal: קָטַל, קְטֹלָה, &c., except that in pf. (after 3rd person) the second syllable, when closed, has the vowel *a* (doubtless the orig. vowel of the Pi.); e.g. קָטַלְתָּ. The impf. is also regular, תִּקְטֹל, תִּקְטֹלִי (the *ē* is retained in the 2nd and 3rd pl. fem. תִּקְטֹלְנָה). See Paradigm, p. 209.

iii. The dagh. f. is omitted from certain letters when they are followed by vocal sh'wa (cf. § 7. 5); e.g. בִּקְשׁוּ (בִּקְשׁוּ) *they sought*, הִלְלוּ (§ 7. 5, § 3. 2 3 b) *praise ye* (not הִלְלוּ).

(b) Pī'ēl is (i.) properly intensive of Qal; that is, it adds such ideas as *often, much, for a long time*, &c., to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*, שָׁאַל *to ask*, Pi. שָׁאַל *to beg* (cf. סָפַר *to count*, סָפַר *to recount, relate*); or it implies less often, that the action of the verb is done *by many* or *to many*. Cf. קָבַר *to bury*, קָבַר *to bury many*. (ii.) Since eagerness may show itself in urging others to similar action, the Pī'ēl frequently has a *causative force*: לָמַד *to learn*, לָמַד *to cause to learn*, i.e. *to teach*. So חָיָה *to live*, חָיָה (§ 44. 1 a) *to let live, to spare*. For similarly strengthened consonant producing intensive force, cf. Germ. *wachen, wecken* (*watch, wake*).

2. *Pu'al*.—Pu'al is the proper *passive* of Pī'ēl in its various senses; e.g. בִּקֵּשׁ *to seek*. Pu. בִּקֵּשׁ *to be sought*.

It is inflected exactly like Qal: pf. קָטַלְתָּ, קָטַלְתָּ, &c.; imnf. יִקְטַל, יִקְטַלְתָּ, &c.

Characteristic of impf. Pi. and Pu. is the *hith* at the beginning; the 1st pers., of course, begins with *an*. (§ 8. 2 a.)

3. *Hithpa'el*.—(a) i. The *Hithpa'el* is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as *הִתְקַטַּל*, *הִתְקַטַּל*.

ii. When the syllable *hith* precedes the sibilants *ש*, *ז*, *ס*, the *n* changes places with the sibilant, as *הִתְשַׁמֵּר* for *הִשְׁתַּמֵּר* to *take heed to oneself*; with *צ* the *n* further becomes *ט*, as *הִצְטַדֵּק* to *justify oneself*, from *צַדִּיק*.

iii. With unsibilant dentals (*ד*, *ט*, *נ*) the *n* is assimilated, as *הִטְהַר* for *הִתְהַר* to *purify oneself*, from *טָהַר* to *be clean, pure*; *מְדַבֵּר* (ptc.) *conversing*.

(b) In meaning *Hith.* is (i.) properly reflexive of Pī'el, as *קִדְּשׁ* to *sanctify*, *הִתְקַדְּשׁ* to *sanctify oneself*. (ii.) But it very often implies that one *shows himself as*, or *gives himself out as*, performing the action of the simple verb; e.g. *הִתְנַקֵּם* to *show oneself revengeful*, *הִתְעַשֵּׂר* to *give oneself out to be rich*, *הִתְנַבֵּא* to *act like an ecstatic prophet, rave*. (iii.) It may express reciprocal action *הִתְרְאוּ* (fr. *רָאָה* to *see*, cf. § 36. I. 3, § 44) *ye look upon one another*. (iv.) It may express action *upon* or *for oneself*; cf. *הִתְהַלֵּךְ* (fr. *הָלַךְ* to *go*) to *go to and fro for oneself*, i.e. to *walk about*.

(c) As in Pi. pf. the final vowel is frequently (the original) *a*; cf. *הִתְאַנַּף* *he was angry* (so also in impf. and imper.) and always in pause (as *ā*); e.g. *הִתְאַוָּר* *he has girded himself*.

4. The participles of Pi., Pu., and *Hithp.* follow the imperfect, and all begin with *m*: *מְקַטֵּל*, *מְקַטֵּל*, *מְתַקַּטֵּל*. The *m* of Pi. and Pu. is written without a dagh. f. after the article (cf. § 7. 5), but *methegh* is used to indicate that the first syllable is not closed: *הַמְהִלָּה* *he who walks in majesty* (not *תֵּם*), *לְמַנְצִיחַ* *for the musical director* (not *לֵם*).

5. Some rarer intensives are formed by doubling the last radical, e.g. *שָׁאָן* to *be quiet*; or the last two, e.g. *סִתְרָרַר* to *palpitate*; or the first and last (omitting the weak middle letter), e.g. *כָּלְכַל* to *sustain*, pass. *כָּלְכַל* (*kolkal*) from *כָּל* (cf. § 40. 5). These last forms are known as *pīlpel*.

שָׁבַר to break	שָׁבַר to break in pieces	דָּבַר to speak
סָפַר to count	סָפַר to recount, tell	בָּקַשׁ to seek
קָדַשׁ to be holy	Pi. to sanctify	Hithp. to sanctify oneself
כָּבֵד to be heavy	Pi. to honour, harden	Hithp. to get honour
גָּדַל to be great, grow	Pi. to bring up, magnify	Hithp. to magnify oneself
הָלַךְ to go	Hithp. to walk	חָבֵא } Hithp. to hide סָתַר } oneself
אֵין no, none	כִּי אִם except	פָּשַׁע to rebel
פָּרַעַה Pharaoh	לָמָּה (לְמָה, ל) for what reason? why?	

EXERCISE. TRANSLATE.

שָׁמְעוּ שָׁמַיִם כִּי יִהְיֶה דְבַר בָּנִים גְּדֹלְתִי וְהֵם פָּשְׁעוּ בִּי:
 2 וְלָמָּה תִּכְבְּדוּ אֶת־לִבְבְּכֶם בְּאֲשֶׁר כָּבְדוּ מִצְרַיִם וּפָרַעַה אֶת־
 לִבָּבָם: 3 הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים: 4 זָכְרוּ אֶת־יוֹם
 הַשַּׁבָּת לְמֹדֶשׁ אֹתוֹ: 5 אֶת־הָאֱלֹהִים¹ הִתְהַלְּדִנְחָם: 6 וַיִּשְׁמְעוּ
 אֶת־קוֹל יְהוָה מִתְּהִלָּה בְּגֵן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם
 2 וְאִשְׁתּוֹ מִפְּנֵי יְהוָה: 7 וְלֹא־רָץ לֹא יִכְפַּר לָדָם אֲשֶׁר שָׁפַךְ בָּהֶם
 כִּי אִם בָּדָם שָׁפְכוּ: 8 מִה־נִּדְבָּר וּמִה־נֶּעֱשֶׂה: 9 הָאֲבוֹתִים
 מִבְּקָשִׁים מִיָּם וְאֵין: 10 אֶת־פִּנִּיךָ יְהוָה אֲבָקֶשׁ: 11 נִמְצָאוּ
 הַחֲמוּרִים אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ: 12 וַיִּקְרָא פָרַעַה אֶת־כָּל־חֲכָמָיו
 מִצְרַיִם וַיִּסְפֹּר לָהֶם אֶת־חֲלָמוֹ:

These are the words which I have spoken. Harden not your heart, lest Yahweh your God be angry. Seek ye his face. Walk before me and sanctify yourselves. I cannot speak to this people, for they have hardened their heart. We heard the voice of Yahweh walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. I will honour them that honour me. And now, behold, the king walketh (*ptc.*) before you, and I am old, and I have walked before you from my youth until this day.

¹ See § 10. 3 a.

² 3 s. m. suff. from אָשַׁת, *astr.* אִשָּׁה (cf. pp. 153, 101, 2nd col.)

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

(See Paradigm, p. 209.)

i. *Hiph'il*.—(a) i. The perfect of the Hiph. or causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל. In the impf. the final syllable is the same (טִיל), and the first syllable has the vowel *a*: thus יִקְטִיל (יִהְיֶה טִיל) with ה dropped, § 14. 1 e). The jussive (which in the regular vb. differs from the impf. *only in the Hiph.*) is יִקְטֵל (cf. § 23. 1. 1); so *warw consec.* וַיִּקְטֵל. Hence the imper. is of the type הִקְטֵל (§ 21. 1). So also inf. abs.; inf. cstr. is הִקְטִיל.

ii. The Hiph. is inflected regularly. We have only to remember that the final *i*, being long, is maintained, as is natural, in open syllables, *i.e.* with vocalic affixes (*a i u*) and has the accent; *e.g.* הִקְטִילָה f., הִקְטִילוּ pl., הִקְטִילִי imper. s. f., הִקְטִילֶה emph. imper. (§ 23. 2); in shut syll. it becomes *a* (probably the original vowel) in perf. (*e.g.* הִקְטַלְתָּ), and generally *ē* after the perf. (*e.g.* תִּקְטַלְנָה). In both these respects it resembles the Pi'el.

iii. Pf. הִקְטִיל, הִקְטִילָה, הִקְטִילָת, &c.; impf. יִקְטִיל, תִּקְטִיל, &c. See Paradigm.

(b) In meaning Hiph. is (i.) causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*; קָדַשׁ *to be holy*, הִקְדִּישׁ *to sanctify*. A rough analogy to the formation of the Hiph. may be found in Lat. *cado, caedo*; Ger. *fallen fällen*; Eng. *fall, fell*; rise, *raise*: a still closer analogy in the causative suffix *ig* in Esperanto; *e.g. veni, to come, venigi, to cause to come, send for; sani, to be healthy, sanigi, to make healthy*. (ii.) The Hiph. may be declaratory; *e.g. הִצְדִּיק to declare one to be צָדִיק in the right, i.e. to acquit; הִרְשִׁיעַ to declare to be רָשָׁע in the wrong, i.e. to condemn*. (iii.) The Hiph. is very frequently used of actions or states which we express by a neuter or intransitive vb.; cf. הִאֲמִין *to trust*, הִחְזִיק *to be strong*. But we must not say that the Hiph. is intrans. or that it stands for the Qal; the transitive idea is genuinely present to Semitic feeling; *e.g. הִחְזִיק to develop strength, הִחְרִישׁ to keep silence (to be silent), &c.*

(c) Since the Pi'el, as we have seen (§ 26. 1 b) frequently

has this meaning, it happens that in some vbs. *both* forms are used causatively; e.g. **אַבַּר** (Pi.) and **הָאֲבִיר** (Hiph.) *to destroy*; but generally if both forms are in use, they differ in meaning; e.g. **כָּבֵד** *to be heavy*, Pi. **כָּבַד** *to honour*, Hiph. **הִכְבִּיר** *to make heavy* (also *to bring to honour*).

(d) If the Qal is transitive, the Hiph. takes two accusatives: **לָבַשׁ** *to put on* (clothes, acc.); **וַיִּלְבַּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ** *and he clothed him with garments of fine linen*.

2. *Hoph'al*.—The Hoph. is *passive* of the Hiph. in its various senses; e.g. **הִשְׁלַךְ** *to cast*, **הֻשְׁלַךְ** (*hoshlakh*) *to be cast*. It is inflected exactly like Qal in pf.: impf. **יִהְיֶה** (fr. **יִהְיֶה**, *h* dropped). See Paradigm, p. 209. In the first syllable, especially in the participle under the influence of the מ, the vowel is sometimes *u*; cf. **מִשְׁלָךְ**.

3. The first syllable of Hiph. and Hoph. in all parts is closed: hence **הַצִּירִיק** (not **ר**). The participles begin with מ and follow the impf. (only Hoph. like Niph. has **ת** in 2nd syllable) **מִקְטִיל**, **מִקְטָל**.

מָלַךְ to be king, rule	<i>Hiph.</i> to make king	שָׁלַךְ <i>Hiph.</i> to cast
צָדַק to be just	<i>Hiph.</i> to justify	שָׁמַד <i>Hiph.</i> to destroy
שָׁבַן to dwell	<i>Hiph.</i> to place	בָּרַל <i>Hiph.</i> to divide
זָכַר to remember	<i>Hiph.</i> to commemorate	שָׁחַת <i>Hiph.</i> to corrupt,
	ate	deal corruptly
פָּשַׁט to strip off (a garment)	<i>Hiph.</i> to strip (one of a garment)	—two accus.

מָטַר <i>Hiph.</i> to send rain, rain	יֵשׁ (יֵשׁ-) there is
בָּעַר away from, behind; through (a window), over (a wall)	
רָק (רֵיק) empty	כָּרַע to bow down
עֵדֶן Eden (delight)	רְאוּבֵן Reuben
כְּרוּב cherub	יִרְבֵּעָם Jeroboam
	בּוֹר pit, well
	יִסְתִּיר פָּנָיו <i>he will hide his face</i>
	יִסְתִּיר <i>may he hide his face</i>
	וַיִּסְתִּיר <i>and he hid his face</i>
	הִסְתִּיר פָּנָיו <i>hide thy face</i>
	אַל-תִּסְתִּיר <i>hide not thy face</i>
	אֶסְתִּיר פָּנַי <i>let me hide my face</i>
	הִסְתִּיר יִסְתִּיר פָּנָיו <i>he will assuredly hide his face</i>

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכָּה אֶתִּי תַחַת דָּוִד אָבִי: 2 הִנֵּה פָנַי בְּעֵם הַזֶּה
וְהַשְׁמַדְתִּי אֹתָם מֵעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכֵּן אֱלֹהִים לִפְנֵי גֵן
עֵדֶן אֶת־הַכְּרָבִים לִשְׁמֹר דֶּרֶךְ עֵץ הַחַיִּים: 4 נָתַן אֱלֹהִים
מֵאֲרוֹת בְּרָקוֹעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה:
5 וְאַנְכִי הַסֵּתֶר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הִנֵּה רֹאשׁוֹ מִשְׁלָךְ
אֵלָיו בְּעֵד הַחוּמָה: 7 וַיִּשְׁלְחוּ וַיִּקְרָאוּ אֶת־יִרְבְּעָם וַיְמַלִּכוּ
אֹתוֹ עַל־יִשְׂרָאֵל: 8 וְהָרְקִיעַ הָיָה מְבַדִּיל בֵּין מַיִם לְמַיִם:
9 אֶל־תִּסְתֵּר אֶת־פָּנֶיךָ מֵהָעָם הַזֶּה: 10 וַיִּמָּטֵר יְהוָה עַל־
הָעִיר אֵשׁ מִן־הַשָּׁמַיִם וַיִּשְׁמַד אוֹתָהּ מֵעַל־פָּנַי הָאֲדָמָה:

There is a time to keep and a time to cast away. Justify not the wicked. Let me hide my face from this evil people, for they have done-corruptly (*Hiph.*) before me upon the earth. The king said, Cast his head unto us over the wall; and they cast his head unto them. For he will surely (*inf. abs.*) rain fire from heaven upon that evil city and will destroy it, and it shall not be remembered any more for ever. The prophet found the child laid (*Hoph. ptc. of שָׁכַב*) upon his bed. We went down unto the city to fight against it, but we could not destroy it. Reuben said, Spill not blood, cast him into this pit which (is) in the wilderness; and they stripped Joseph and cast him (into) the pit (*acc.*, § 17. 3), and the pit (was) empty.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal <i>act.</i>	niph. <i>reflex.</i>	pi'el <i>act.</i>	pu'al <i>pass.</i>	hithp. <i>reflex.</i>	hiph. <i>act.</i>	hoph. <i>pass.</i>
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>imperf.</i>	יִקְטַל	יִקְטַל	יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
<i>imper.</i>	קָטַל	הִקְטַל	קָטַל		הִתְקַטַּל	הִקְטַל	
<i>inf. cstr.</i>	קָטַל	הִקְטַל	קָטַל	קֻטַּל	הִתְקַטַּל	הִקְטִיל	הִקְטַל
<i>inf. abs.</i>	קָטֹל	הִקְטֹל	קָטֹל	קֻטֹּל		הִקְטִיל	הִקְטֹל
<i>ptc. act.</i>	קָטֵל		מִקְטֵל		מִתְקַטֵּל	מִקְטִיל	
<i>ptc. pass.</i>	קָטוּל	נִקְטָל		מִקְטָל			מִקְטָל

1. The names Niph'al, Pi'el, &c., indicate what *vowels* verbs have in the *perfects* of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shows itself in all parts after the perf.; cf. יִקְטִיל, יִקְטֹל; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cstr. (§ 21. 1 c, 2 a. i.), and these three parts end alike, cf. Qal יִקְטֹל, קָטַל, Pi. יִקְטֹל, קָטַל; and after the Niph. the participle also agrees, cf. Hiph. יִקְטֹל, מִקְטִיל.

The imperf. ends like the perf. after Niph., cf. Pi. pf. קָטַל, impf. יִקְטֹל; and in Niph. it ends in *ē*, cf. יִקְטֵל.

To this rule that the imperf. imper. and inf. cstr. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cstr. usually adopts *ā*, though the other two are in *a* (§ 22. 3); and second, the Hiph. imper. agrees, of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*; e.g. impf. יִקְטִיל, juss. יִקְטֵל, Hiph. הִקְטִיל (but pl. הִקְטִילוּ).

3. The infin. abs. has *o* in the last syll., except in Hiph. and Hoph., where it has *e*; though see § 26. 1 a on infin. abs. Pi'el.

4. The passives usually have no imperative.

5. After Niph. the preformative letter of the participle is מ, pointed as the preform. of imperf.; cf. Pi. יִקְטֹל, מִקְטֹל, Hoph. יִקְטֹל, מִקְטֹל. This מ is possibly the pron. מִי *who? whoever* (§ 13. 3).

6. Finally, it is of much consequence that the learner, before leaving the regular verb, should carefully note the following points, which must not, however, be committed to memory, but will be seen to be simply summary expressions of facts which ought by this time to be familiar; where the first radical has sh^ewa vocal under it (2 pl. perf., inf. cstr., imper. Qal קָטַל, קָטַלְתֶּם); where the 2nd rad. has sh^ewa vocal (all parts—except Hiph.—with vocalic affixes *a i u*, Qal קָטַלְתָּ, יִקְטֹלְךָ, Niph. נִקְטְלָה, יִקְטֹלְהָ, Pi. יִקְטֹלוּ, יִקְטֹלְהוּ, Hoph. הִקְטֹלְהָ, יִקְטֹלְהוּ, but Hiph. הִקְטִילָהּ, יִקְטִילוּהָ); where the 1st rad. has sh^ewa silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph. יִקְטֹל—e.g. יִכְתֹּב—נִקְטֹל, יִקְטֹל, יִקְטֹל &c.); where the 1st rad. is doubled (imperf. Niph. and cognate parts יִקְטִיל), where 2nd rad. is doubled (Pi. Pu. Hithp. קִטַּל, &c.). These and such points are of importance in the irregular verbs.

EXERCISE. PARSE.

כְּתַבְתִּי, כְּתָבִים, כְּתוּבִים, תְּכַתֵּב, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמָר;
הִשְׁמִיר, מִשְׁמִיר, יִרְדֹּף, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְכִּיר, הַמְשִׁיל, רָדַף,
הָשִׁיב, זָכוּר, תִּמְשִׁילוּ, תִּשְׁקְלוּ, שָׁקֵל, שָׁבַב, מִלְכֶּת, יִמְשִׁיר, וַיִּקְדֹּד,
מִסְתַּתֵּר, יִקְדֹּשׁ, תִּלְבֹּשְׁנָה, תִּזְכְּרָנָה:

§ 29. SECOND DECLENSION.

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is, with the abstract noun at the base of that form. They are thus themselves largely abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

(a) *a*. The process will be best illustrated by examples. From מֶלֶכִּי *my king* (first syllable closed), we may infer that the word for *king* must, strictly speaking, have been מֶלֶךְ *malck*: so סִפְרִי *my book*, comes from an ultimate סִפֵּר *siphrr*; and קִדְּשִׁי (*godhshî*) *my holiness*, from קִדֵּשׁ *qodhsh* (ultimately *qudhsh*). But Hebrew dislikes the collocation of two consonants at the end, as at the beginning (§ 5. 5) of a word, doubtless from constitutional inability to pronounce them easily together; consequently it separated them, as other languages have done,¹ by a furtive vowel—here §^ghol. Thus we have סִפֵּר, &c. But the *hireq*, originally short in the doubly shut syllable *siphrr*, is now the vowel of an open syllable (סִפֵּר) and must therefore become tone-long, hence סִפֵּר—with the accent, of course, on the penult, as the .. represents the original, and strictly the only, vowel of the word. All nouns of this kind—so-called *segholates*,² because of the furtive §^ghol—are

¹ Cf. alarm and alarum; Gaelic tarbh=tárabh, Dutch Delft=Déleft; so *Peter* from *Petr-us*; *schism* (almost=siz^m), but *schismatic*.

² The name is not an altogether happy one, because (i.) it calls attention to a feature that is of secondary rather than of primary importance, and (ii.) §^ghol is sometimes replaced by other vowels, e.g. by pathah, if the 2nd or the 3rd radical be a guttural, e.g. רֵחֶב *breadth*, זֶרַע *seed*

accented on the penult, whose vowel, being in an open syllable, is most naturally, as we have seen (מֶלֶךְ), tone-long; cf. קֶרֶשׁ. On this analogy we should expect nouns of the *a* class, like מֶלֶךְ, to pass first into מֶלֶךְ and then into מַלְכָּה *mālekh*. In point of fact this form is found only *in pause* (e.g. כֶּסֶף for כֶּסֶף *silver*)—and not always even then (e.g. מֶלֶךְ *king*, and צֶדֶק *righteousness*, are always written thus—never מֶלֶךְ צֶדֶק). In place of מֶלֶךְ with the long *ā*, which we expect, the regular and normal form is מֶלֶךְ *mēlekh*. The first *ā*, which is manifestly accented, may fairly be regarded as a (tone) long *s̄ghol* (§ 3. 2. 2 b, § 6); and the original *a* has assumed this form probably by attraction—the more so as the two vowels have a certain affinity.

Forms without a helping vowel, *i.e.* monosyllabic forms, are rare; e.g. נַיִם *valley*, נָרַד *nard*, חֶטָּא *hēt, sin*, קֹשֶׁט *qōshṭ, truth*.

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- (1) קָטַל *qatl* קִטַּל *qitl* קֻטַּל *qotl* קֻטַּל *qutl* primary form
 (2) קָטַל *qatēl* קִטַּל *qitēl* קֻטַּל *qotēl* קֻטַּל *qutēl* with furtive *s̄ghol*
 (3) קֶטֶל *qētel* קִטֵּל *qēṭel* קֻטֵּל *qōṭel* regular form

β. *Rules for declension.*—(1) The cstr. state of the sing. is, of course, like the absolute: מֶלֶךְ, abs. and cstr.

Rarely it assumes (esp. before *gutt.* or *r*) the form זֶרַע (as well as זֶרַע) from abs. זֶרַע *seed*.

(2) With inflectional additions in the sing. and dual, the word appears *in its primary monosyllabic form*, *qatl, qitl, qotl*: *my king*, not מֶלְכִי (an impossible form) but מַלְכִי *mal-kī*, because the primary form is *malk*; סִפְרוֹ *his book* (from סִפֵּר, orig. *siphṛ*); אוֹזְנוֹ *his ears* (from אוֹז, orig. *’ozn, ’uzn*).

(3) The plural, *both mas. and fem.*, assumes the form *q̄tālīm*, *q̄tālōth*, with pretonic *ā*. The presence of this *ā* (cf. מַלְכִים) is difficult to explain in a word whose ultimate form has no vowel between the 2nd and 3rd radicals, *malk*; it has possibly followed the analogy of nouns of the first declension, cf. דְּבָרִים.

(§§ 36, 37); while if the 2nd radical be *’*, it either becomes hireq, cf. זֵית *an olive-tree*, or contracts (*ay=ē*, § 2. 2. 1) into monosyllabic form, cf. חֵיק *bosom* (§ 41).

γ. Note that while the feminine of an original *malk* is naturally *malkâ*, מַלְכָּה (cstr. מַלְכָּת, with suff. מַלְכָּתִי, &c., regular), the plur. is not מַלְכוֹת, but, on the analogy of the masculine, מַלְכִּים.

δ. When in the plur. the pretonic *ā* becomes lost, the *primary* vowel is resumed; e.g. cstr. of מַלְכִּים is not מַלְכֵי (like דְּבָרֵי), but, as was natural, the original vowel (*a*, *malk*) reasserted itself, hence מַלְכֵי; so בָּקָרִי, סִפְרֵי *boq'rê* (from בָּקָר, orig. *boqr*).

Masc.				Fem.			
<i>sing. abs.</i>	מַלְכֵּךְ	סִפְרֵךְ	בָּקָרֵךְ	<i>sing. abs.</i>	מַלְכָּה	סִפְּהָ	בָּקָה
<i>cstr.</i>	"	"	"	<i>cstr.</i>	מַלְכָּת	"	"
1 <i>sing.</i>	מַלְכִּי	סִפְּרִי ¹	בָּקָרִי ¹	1 <i>sing.</i>	מַלְכָּתִי	"	"
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכֵיכֶם	"	"
2 <i>f.</i>	מַלְכֶּךָ	"	"	<i>pl. abs.</i>	מַלְכוֹת	סִפְּהֶם	בָּקָה
3 <i>m.</i>	מַלְכּוֹ	"	"	<i>cstr.</i>	מַלְכוֹת	סִפְּהֶם	בָּקָה
3 <i>f.</i>	מַלְכָּהּ	"	"	1 <i>sing.</i>	מַלְכוֹתִי	"	"
1 <i>pl.</i>	מַלְכֵינוּ	"	"	Dual.			
2 <i>pl.</i>	מַלְכֵיכֶם	"	"				
3 <i>pl.</i>	מַלְכֵיכֶם	"	"	<i>abs.</i>	מַלְכֵי ²	סִפְּרֵי ³	אֶזְנֵי ⁴
<i>pl. abs.</i>	מַלְכִּים	סִפְּרֵי	בָּקָרֵי	<i>cstr.</i>	מַלְכֵי	סִפְּרֵי	אֶזְנֵי
<i>cstr.</i>	מַלְכֵי	סִפְּרֵי	בָּקָרֵי	1 <i>sing.</i>	מַלְכֵי	סִפְּרֵי	אֶזְנֵי
1 <i>sing.</i>	מַלְכִּי	סִפְּרִי	בָּקָרִי	2 <i>sing.</i>	מַלְכֵיךְ	סִפְּרֵיךְ	אֶזְנֵיךְ
2 <i>m.</i>	מַלְכֶּךָ	"	"	2 <i>pl.</i>	מַלְכֵיכֶם	סִפְּרֵיכֶם	אֶזְנֵיכֶם
2 <i>f.</i>	מַלְכֶּךָ	"	"				
3 <i>m.</i>	מַלְכּוֹ	"	"				
3 <i>f.</i>	מַלְכָּהּ	"	"				
1 <i>pl.</i>	מַלְכֵינוּ	"	"				
2 <i>pl.</i>	מַלְכֵיכֶם	סִפְּרֵי	בָּקָרֵי				
3 <i>pl.</i>	מַלְכֵיכֶם	"	"				

(b) In many nouns of the *a* class the *a* has been thinned before suffixes to *i* (cf. § 2. 2. 4, § 6. 2 d. i.); e.g. שֶׁמֶשׁ *sun*,

¹ In the 2nd and 3rd columns only the first syllable is given: the rest follows the exact analogy of the first column; סִפְּרֵי, סִפְּרֶךָ, &c.

² Feet (רַגְלֵי). The dual termination ים— is usually attached to the ground form; consequently the first syllable is closed. This differentiates the cstr. dual from the cstr. plur.

³ Knees (בְּרָכָיִם).

⁴ Ears (אָזְנוֹ).

שֶׁמֶשׁ (not שְׁמֶשֶׁת) *thy* (f.) *sun*; צֶדֶק *righteousness*, צִדְקָנוּ *our righteousness*. Conversely a noun of the *i* class (בְּרִיָּים) may have an absolute form of the *a* type בָּרֶךְ (not בִּרְךְ). Only a knowledge of the cognate languages can tell us whether a word whose vowels are *e* . . . *e* in the abs. and *i* before suffixes, really belongs to the *a* or the *i* class. Some nouns have both forms in the absolute; e.g. נִדְרִי *my vow*; abs. נִדֵּר or נִדְרָה *vow*.

2. In some nouns belonging to this general type the original *a*, *i* (lengthened to *ē*), *o* (or *u*; lengthened to *ō*) appears between the 2nd and 3rd radicals instead of between the 1st and 2nd: under the first radical, of course, must stand *sh^{wa}* (§ 5. 5); e.g. דְּבִשׁ *honey*, בְּאֵר *well*, בֹּאֵשׁ *stench* (3 s. m. suf. בְּאֵשׁ). The last class is important, as to it belong the frequently recurring construct infinitives of the type קָטַל (with suffixes *i* s. קָטְלִי, 3 s. קָטְלוּ, &c.:—exactly like בִּקְרִי, בִּקְרוּ, &c., except that in קָטְלִי the *sh^{wa}* is vocalic, because it replaces an original full vowel; hence כָּתְבוּ, not כְּתָבוּ, cstr. inf. of כָּתַב *to write*, whereas the noun אֶרֶךְ *length*, would yield אֶרְבוּ).

3. Feminines with *segholate* ending.—

mas.	קָטַל (מַמְלָכָה)	מִינִיק ² גְּבִיר	נְחוּשׁ (קְטֹרֶת)
fem.	קָטְלָה ¹ מַמְלָכָה	מִינִיקָה ³ גְּבִירָה	נְחוּשָׁה (קְטֹרֶת)
	or (מַמְלָכֶת) (קָטַלְתְּ)	(מִינִיקָתְּ) (גְּבִירָתְּ)	(נְחוּשָׁתְּ) (קְטֹרֶת)
abs., cstr.	קָטַלְתְּ מַמְלָכֶת	מִינִיקָתְּ גְּבִירָתְּ	נְחוּשָׁתְּ ⁵ קְטֹרֶת
suff.	קָטַלְתִּי מַמְלָכֶתִי	מִינִיקָתִי גְּבִירָתִי	נְחוּשָׁתִי (קְטֹרֶתִי)
plur.	קָטַלְתֶּם מַמְלָכוֹת	מִינִיקוֹת גְּבִירוֹת	נְחוּשׁוֹת (קְטֹרוֹת)
cstr.	מַמְלָכוֹת

(a) Feminines ending in *t* (§ 16. 4. 8) belong to the *segholate* class.⁷ E.g. מַמְלָכָתוֹ *his kingdom*, points back to מַמְלָכָה *kingdom*, which becomes מַמְלָכֶת exactly as מֶלֶךְ becomes מַלְכֶּךְ. In point of fact, however, while the *segholate* form (e.g. מַמְלָכֶת) is invariably used for the construct, and sometimes

¹ Kingdom.

² Lord, master.

³ Lady, mistress.

⁴ One who gives suck, a nurse, Hiph. ptc. of יָנַק *to suck* (§ 39. 1. 2).

⁵ Copper, bronze (נְחוּשָׁה is only poetical).

⁶ Smoke of sacrifice, incense.

⁷ Not, of course, if preceded by an unchangeably long vowel (e.g. עֶבְרִית). § 16. 4. 8 b.

for the absolute (e.g. מִשְׁמֶרֶת *guard, charge*), the absolute frequently assumes the form in הָ; e.g. the abs. of *kingdom* is always מַמְלָכָה. Some nouns have both forms in the absolute; e.g. עֵצָה and עֲצָרָה *an assembly*. Similarly ptc. *m.* קָטַל, *f.* קָטְלָה or קָטַלְתָּ cstr. קָטַט, suff. קָטַלְתִּי, &c.

(b) So with nouns in *o* or *u*. E.g. נְחֹשֶׁת comes from נְחֹשֶׁת (bronze) which becomes (first נְחֹשֶׁת and then) נְחֹשֶׁת (cf. בָּקָר), which is abs. as well as cstr. Similarly from גַּבִּיר *master*, גַּבִּירָה *mistress*, גַּבִּירָתוֹ *his mistress*, we should expect the cstr. to be גַּבִּירָת (cf. סֶפֶר, סֶפֶרוֹ). In point of fact, however, it is גַּבִּירָת, and so almost always with fem. nouns whose origin would lead us to expect ...; e.g. מִינְקָה *his nurse*, מִינְקָה *nurse* (not נִ).

(c) In general the plurals are formed regularly from the *ordinary* fem., or from what would be the *ordinary* fem. if it were found. Consequently the original *mas.* must be carefully attended to, e.g. *m.* גַּבִּיר, *f.* גַּבִּירָה, *pl.* גַּבִּירוֹה (i.e. the plur. is *not* formed from *segholate* form גַּבִּירָת).

WORDS FOR PRACTICE.

דֶּרֶךְ way ¹	קֶרֶן <i>f.</i> horn	שִׁפְחָה <i>f.</i> maid
יָלֵד boy	רֶגֶל <i>f.</i> foot	בִּרְךָ <i>f.</i> knee <i>i</i>
יָלִידָה <i>f.</i> girl	חֲדָר chamber	צִדִּיקָה righteousness <i>i</i>
נֶפֶשׁ <i>f.</i> soul	אָזֶן <i>f.</i> ear	קֶרֶב <i>i</i> midst
אֹכֶלָה <i>f.</i> food	גָּדֹל greatness	מִינְקָה <i>f.</i> nurse <i>i</i>
צֶלֶם image	נֹדֶד vow	יְרוּשָׁלַם Jerusalem ³
תֵּרוֹם threshing floor	חֵכְמָה <i>f.</i> wisdom	צִיּוֹן Zion
כֶּרֶם vineyard	שִׁבְטֵי tribe	נֵר lamp
זֵכֶר memory	אֲדָרַת <i>f.</i> mantle	נְתִיבָה <i>f.</i> path ⁴
בִּקְעָה <i>f.</i> valley	שָׁמֵן to grow fat; <i>Hiph.</i> , to make fat, dull	
רְחֹב <i>f.</i> broad open place, <i>pl.</i> רְחֻבוֹת	קֶשֶׁת <i>f.</i> bow	

(d) A suffix defining a compound expression in the construct relationship is appended to the last word of the

¹ Usually *masc.*, sometimes *fem.*

² These four words take *i* instead of *a* with suffixes, &c.; e.g. בְּרִכְיָם, צִדְקָנוֹ, &c.

³ The older pronunciation was undoubtedly יְרוּשָׁלַם. The later form, however, יְרוּשָׁלַם (jērûshāláyim) is (like יְהוּדָה, § 10. 5 b) a so-called *Qrê perpetuum*.

⁴ Poetical; also נְתִיב *m.*

expression, as the connection between construct and absolute must not be interrupted (§ 17. 2, Rule 2); *e.g.*

הַר קֹדֶשׁ (*a hill of holiness =*) *a holy hill*

הַר קֹדְשִׁי *my holy hill (the hill of my holiness; or more strictly, my קֹדֶשׁ my hill-of-holiness)*

אֱלִיל כֶּסֶף *an idol of silver* אֱלִיל כֶּסֶפִּי *my idol of silver*

בְּלִי מִלְחָמָה *his weapons¹ of warfare (the weapons of his w.)*

EXERCISE. TRANSLATE.

וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ: 2 לֹא דָרְכֵי הָרְבִיכִם:
3 וַעֲתָה יֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שְׁפִטוּנָא בֵּינִי וּבֵין בְּרָמִי:
4 וַיִּסְתְּרוּ אֶת־הַיָּלָד וְאֶת־מִינְקָתוֹ מִפְּנֵי הַמֶּלֶכָה: 5 נָר לְרַגְלִי
דְּבָרָה וְאוֹר לְנִתְיָבְתִּי: 6 הַשֶּׁמֶן לְבִדְהֶעֶם הָזֶה וְאֹנְיֹו הַכְּבֹד:
7 וַרְחֻבוֹת הָעִיר וּמִלְאוֹ יְלָדִים וַיִּלְדוּת: 8 פְּנֵי יְהוָה בְּרַשְׁעִים
לְהַכְרִית מִהָאָרֶץ זָכְרָם: 9 כֶּסֶף וְזָהָב לֹא חִפְצָתִי:

My king. Our kings. His books. Her righteousness. Our knees (*du.*). Thy feet (*du.*). Our horn. Their silver. My way is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. Their ways are not our ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. My God and my king reigns upon Zion his holy hill. My mantle. Her mistress. His kingdom is an everlasting kingdom (*k. of eternity*). I will cut off their bow and all their weapons of warfare.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, קָטַל or קוּטַל, probably a later development and not found in all verbs.

Third declension.—The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether

¹ Weapon (article, instrument, vessel) בְּלִי, pl. בָּלִים.

participles or nouns, ending in \bar{e} (ζere) with a vowel unchangeable (by nature, *e.g.* קוּטֵל, or position, *e.g.* מִסְפָּד) in the place of the pretone. It therefore does not include nouns like יָקוֹן whose pretonic vowel is changeable (§ 18).

Rules for inflection.—(1) In words of this class the *verbal* law of inflection is followed (§ 6. 2 f); that is, with vocalic additions, *e.g.* י, י, ו, ו, ו, &c., the vowel in the tone, the \bar{e} , becomes vocal $sh^w a$; *e.g.* קוּטֵל, קוּטְלִי, קוּטְלָנוּ, שְׁמוֹ *his name* (from שֵׁם).

(2) *a.* With consonantal additions, *e.g.* כֵּם, כֵּם, the \bar{e} being thrown into an unaccented shut (half-open) syllable, becomes the short vowel, i.e. *e* or *i*; *i* particularly with *labials*, *e.g.* קוּטְלִי, but שְׁמוֹךְ (not שְׁמוֹךְ) *thy name*.

b. As קוּטֵל and similar forms come from an ultimate qâṭil, § 2. 2. 1 (the short *i* in the last syllable becoming in Hebrew, where it is accented, the tone-long \bar{e} , § 6. 2 a), the real vowel is strictly *i*, but this has been modified in the majority of words into *e* before the consonantal addition.

(3) Words of the participial form (קוּטְלִי, קוּטְלָנוּ) retain \bar{e} in cstr. and generally other words, though some take *a*; *e.g.* מִסְפָּד *mourning*, cstr. מִסְפָּד.

<i>abs.</i>	קוּטֵל	קוּטְלִי	מִקְלֵל	מִסְפָּד	שֵׁם
<i>cons.</i>	קוּטֵל	קוּטְלִי	מִקְלֵל	מִסְפָּד	שֵׁם
<i>vocalic suff.</i>	קוּטְלִי	קוּטְלִי	מִקְלִי	מִסְפָּדִי	שְׁמִי
<i>conson. suff.</i>	קוּטְלִי	קוּטְלִי	מִקְלִי	מִסְפָּדִי	שְׁמוֹ

2. *a.* A few monosyllabic words in \bar{e} attach themselves to this declension, the chief being בֵּן *son*, and שֵׁם *name*, which are irregular in the plural—בָּנִים, שֵׁמוֹת.

b. Many nouns are formed by prefixing מ (probably connected with מָה, cf. § 28. 5) to the stem. Such words express *place* (מִרְבֵּי *stall*, from רָבַץ *to lie*) or *instrument* (מִפְתֵּחַ *key*, from פָּתַח *to open*) or some more general idea (מִלְקוֹחַ *plunder*, from לָקַח *to take*).

אֵיב	enemy	אֵלִם	dumb	מִקְלֵל	staff
מִסְפָּד	mourning	מִזְבֵּחַ	altar	נַעַל	<i>f.</i> sandal, shoe,
עוֹלָל	child	עֵוֶר	blind	דּוּאָלִים	
עוֹלָל		שָׁלַח	to send, <i>Pi.</i> send	שָׂרָץ	to swarm
כֹּהֵן	priest	אָוַי, let go		שָׁבַע	<i>Niph.</i> to swear

מִשְׁפָּט judgment	קָל to be light or slight,	הָנֵר to gird
צְפֹרֶדֶת f. frog (pl. <i>im</i>)	Pi. to curse: ptc.	פֶּסַח passover
יָרֵחַ moon	מְקַלֵּל one who curses	עִם with
מִרְבֵּץ stall	נָבַח to bark	כִּסֵּא throne
מִפתֵחַ key	מִתְנִים loins	חֻקָּה f. statute
עָשָׂה חֶסֶד to do or show kindness to (<i>i.e.</i> in dealing <i>with</i>),		
deal kindly with	צָרַר to smelt, test, prove	

Exercise.—Write the above nouns in cstr. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

אָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־הַפֶּסַח מִתְנִיָּהֶם חֲגֹרִים נֶעְלִיָּהֶם
 בְּרִגְלֵיהֶם ¹וּמִקְלָם בִּידָם: ²עָשָׂה מַלְכָם חֶסֶד עִם־מַלְכֵּנוּ וְעִם
 פְּהַגֵּינוּ וְעִם־נְבִיאֵינוּ: ³שָׁלַחְתִּי אֶת־אֹיְבֵי וַיִּמְלֹט: ⁴מִת
 אֹיְבֵהָ הַמִּבְבֶּקֶשׁ אֶת־נַפְשָׁהּ: ⁵וְהָלַכוּ יוֹשְׁבֵי הָאָרֶץ בְּעֹרִים
 וְשָׁפַד דָּמָם כְּעֶפֶר: ⁶בְּנֵי אַתָּה: ⁷אַתָּם בְּנֵי: ⁸לֹא־אֲדַבֵּר
 עוֹד בְּשֵׁמוֹ: ⁹וּלְקַחְתֶּם אֶת־מִקְלָכֶם בִּידְכֶם:

This (is) my son and these (are) my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs, they cannot bark. In Jerusalem is my holy throne. We took our staves in our hand. Our enemies dealt kindly with our children. These are the statutes and the judgments which ye shall keep in the land whither ye (are) crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

§ 31. VERBAL SUFFIXES.

(See Paradigm, p. 210.)

1. (a) The pronominal object after a verb may be expressed by the appropriate form of the particle *את* (*me*, *אֹתִי*, &c.; cf. § 20. 10). In point of fact, however, this construction, though relatively common in the later style, is, in the earlier style, usually reserved for cases of emphasis: *אֹתָהּ*

¹ ק without dagh. forte; cf. § 7. 5.

² יְדִכֶּם (not יְדָכֶם), cf. Scotch *gles's*, *Glesca*, for *glass*, *Glasgow*.

אָהוּ אָהַב אֲבִיהֶם מִכָּל־אָחָיו, *thee have I seen righteous, their father loved him more than* (§ 47. 1) *all his brethren,*
 אַתָּה הֲרַגְתִּי וְאֶחָהּ הִחַיִּיתִי, *thee had I slain, but her had I kept alive.* Note that in such cases the obj. precedes the verb.

(b) Ordinarily the pronom. obj. is expressed by a pronom. suffix to the verb, after the fashion of the suffixes appended to nouns; e.g. הִכְעִיסוּ *he provoked him* (הִכְעִיס, Hiph. of פָּעַם). יִשְׁמְרֶךָ *he will keep thee*, וימכרם *and he sold them*.

2. The following table on p. 108 illustrates the use of the verbal suffixes, the study of which will be greatly facilitated by careful attention to the following points:

(a) The 3 *s. m.* *Hiph.* is chosen for the paradigm rather than the Qal because, both its vowels being unchangeable (the first short in the shut syllable, the second naturally long) the suffixes are unable to affect in any way the earlier part of the word, and thus their real nature and form can be most simply seen. Thus הקטיל with 3 *s. m.* suffix gives הקטילו, but קטל would not give קטלו (but קטלו), because, the first two syllables being now both open, the law of the tone (§ 6. 2 b, c) instantly begins to affect their vowels and somewhat complicates the issue for the beginner. Hence the special suitability of the *Hiph.*

(b) The suffixes to the vb., alike in pf. and impf. (which differ slightly) very closely resemble those to the noun (§ 19). The chief differences are in the 1st pers. sing. suffix, which is not *î*, but *nî*, and in the 3 s. m. and f. suff. to the impf. which are *êhu* and *êha*: the latter forms, however, are regularly found with nouns ending in הָ. (§ 45. 3. 3); cf. מִקְנֵהוּ מִקְנֶהּ *his, her cattle* (from מִקְנֶה); cf. § 19. 1.

(c) i. The so-called connecting vowel between the vb. and the suffix is *a* in the pf. (cf. הִקְטִילִּים) and *e* in the impf. (cf. הִקְטִילִּים), and of course imperative (cf. הִקְטִילִּים).

ii. This vowel, however, is not really an arbitrary *connecting* vowel, but the *a* is, strictly speaking, the final vowel in the ultimate form of the *verb*, seen, *e.g.*, in the Arabic *gatala*=Hebr. גָּטַל. The origin of the *e* is not so obvious; probably it is due to the analogy of Lamedh He vbs., § 44, where the *ē* is really part of the verb (*ay*=*ai*=*ē*=*ē*, cf. § 2. 2. 1).

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CSTR.	הִקְטִילָה
1 <i>s. c.</i>	הִקְטִילָנִי	(subj.) הִקְטִילָנִי (obj.)	הִקְטִילָנִי
2 <i>s. m.</i>	הִקְטִילְךָ	(subj. and obj.)	—
” <i>f.</i>	הִקְטִילְךָ	”	—
3 <i>s. m.</i>	הִקְטִילוּ	PARTIC.	הִקְטִילָהּ
” <i>f.</i>	הִקְטִילָהּ	מִקְטִיל	הִקְטִילָהּ
1 <i>pl. c.</i>	הִקְטִילֵנוּ	מִקְטִילֵי	הִקְטִילָהֶם
2 <i>pl. m.</i>	הִקְטִילְכֶם	&c.	—
” <i>f.</i>	הִקְטִילְכֶן	as noun	—
3 <i>pl. m.</i>	הִקְטִילֵם	&c., mostly as the noun	הִקְטִילָתָם
” <i>f.</i>	הִקְטִילֵן		הִקְטִילָתָן
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1 <i>s. c.</i>	יִקְטִילָנִי	הִקְטִילָנִי	יִקְטִילָנִי
2 <i>s. m.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
” <i>f.</i>	יִקְטִילְךָ	—	יִקְטִילְךָ
3 <i>s. m.</i>	יִקְטִילֵהוּ	הִקְטִילֵהוּ	יִקְטִילֵהוּ
” <i>f.</i>	יִקְטִילֶהָ	הִקְטִילֶהָ	יִקְטִילֶהָ
1 <i>pl. c.</i>	יִקְטִילֵנוּ	הִקְטִילֵנוּ	
2 <i>pl. m.</i>	יִקְטִילְכֶם	—	
” <i>f.</i>	יִקְטִילְכֶן	—	
3 <i>pl. m.</i>	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
” <i>f.</i>	יִקְטִילֵן	הִקְטִילֵן	יִקְטִילֵן

3. (a) i. The case seems more complicated when one or both of the syllables before the suffix is open: in reality it is perfectly simple, as the tone laws strictly apply (§ 6). Thus קָטַל with 3rd sing. masc. suff. becomes קָטַלוּ; the accent falls on the *ô*, in the open pretonic syllable the original — naturally becomes the tone (long) ˆ, and the original ˆ being now two places from the tone vanishes into sh'wa. It follows exactly the analogy of דָּבַרוּ. Thus קָטַל with the verbal suffixes becomes קָטַלְכֶם קָטַלְנוּ קָטַלְהָ קָטַלוּ קָטַלְךָ קָטַלְנִי. This *first declension* analogy (§ 18) is followed by the pf. Qal in *all* its forms (e.g. שָׂנְאָה *he hated her*) and by the

impf. and imper. Qal in *a* (e.g. וַיִּשְׁכַּחְהוּ not וַיִּשְׁכַּח and he forgot him, from יִשְׁכַּח; יִשְׁלַחְנִי send me, from יִשְׁלַח).

ii. Note that the vb., with 1st sing. suff. ends in נִי (*anî*); with 1st pl. suff., in נֵי (*ânâ*).

(b) Imperfects in *ō* (Qal) or *ē* (Pi'el, &c.) may be said to follow the analogy of the *third declension* (§ 30). E.g. Pi'el יִקְבֹּץ he will gather, יִקְבֹּצְךָ he will gather thee, אֶקְבֹּצֵם I will gather them. Similarly יִשְׁמֹר he will keep, יִשְׁמֹרֵנִי he will keep me, יִשְׁמֹרְהוּ he will keep him, but (before a consonantal suffix) יִשְׁמֹרְךָ he will keep thee (*yishmor'khâ*).

(c) The imperat. Qal in *ō* and the infin. cstr. follow the analogy of the *second declension*, the form קָטַל being a segholate of the *third class* (cf. § 21. 2 a.iii., § 29. 2). Thus שָׁמַר keep, שְׁמֹרֵנִי shom'rênî, keep me, שְׁמֹרֵם keep them, בְּשָׁמַרִי when I kept (lit. in my keeping). As the sh^wa is vocal (cf. § 6. 2 e) the third radical does not take daghesh lene; e.g. כָּתַבְם kotl'bhēm, write them, בְּכָתַבוֹ when he wrote. This sh^wa, however, is necessarily silent when the suffix is ךָּ or כֶּם, as two vocal sh^was cannot come together; e.g. בְּעָבַרְכֶּם when you cross ('obh, closed syllable), בְּעָבַרְךָ when thou servest. (With these two suffixes, the *o* sometimes appears between the second and third radical instead of between the first and second; thus קָטַלְךָ would give קָטַלְךָ (*q'tol'khâ*) as well as קָטַלְךָ qotl'khâ (cf. impf. יִשְׁמֹרְךָ). Hence אָכַלְךָ בַּיּוֹם in the day of thine eating, אָכַלְכֶּם your eating.)

4. (a) When the vb. already ends in a vowel, no "connecting" vowel is necessary—or possible; the suffix is directly appended, e.g. קָטַלְתִּיךָ, קָטַלְתִּיךָ (note that the accent moves a place forward—hence קָטַלְתִּים; in the 3rd pers. it appears as הוּא or י (masc.), and הִיא (fem.), e.g. קָטַלְתִּיהוּ, קָטַלְתִּיהֶן (-tiw), קָטַלְתִּיהֶן; so יִקְטַלְכֶם (3 pl. impf.), &c. With suffixes ending in ךָּ the *û* of the vb. is usually written ךָּ, e.g. יִקְטַלְהוּ, יִקְטַלְנֵהוּ, cf. § 4 c (they will kill him, us).

(b) Similarly in the 2nd pers. (קָטַלְתָּ) the vowel ךָּ is maintained with all the suffixes except the *first sing.*, which always ends in נִי— (except in pause נִי—), e.g. קָטַלְתִּנִּי; with the 3 s. m. suffix, *ā-hû* by dropping the *h* (§ 14. 1 e) contracts (through *au*) to *ô*, קָטַלְתּוּ (§ 19. 1).

(c) The gaps which appear in the paradigms are explained

by the fact that the reflexive idea which would be expressed by the absent forms is in Hebrew expressed in other ways, *e.g.* Niph. Hithp. &c. (§§ 25, 26). *E.g.* *I hid myself*, not *נִסְתַּחֲתִי* but *נִסְתַּחֲתִי*.

5. Before the suffixes, original verbal forms are restored.

(a) The 3rd sing. fem. pf. הַ becomes הִ or הָ, *e.g.* הִקְטִילָהּ, הִקְטִילָהּ.

(b) The 2nd sing. fem. pf. הַ becomes הִ (or הָ); *e.g.* הִקְטִילְתִּי. (Hiph.), הִקְטִילְתִּי (Qal). Only the context enables us to distinguish this from the suff. to the 1st pers.

(c) The 2nd pl. masc. pf. הִ becomes—but very rarely הוּ—*e.g.* הִעֲלִיתֶם *you have brought us up* (Hiph. of עָלָה, §§ 34, 44).

6. In the 3 s. f. pf. הִקְטִילָהּ and the 3 pl. הִקְטִילוּ, it has to be remembered that the sh^wa represents an original full vowel in the second syllable (קִטִּל). When suffixes therefore are added, not only does the initial ה become הִ under the influence of the tone, as we have seen in the masc. (הִקְטִיל, קִטִּל, &c.), but the original pathah which had become sh^wa reasserts itself, and, standing in the open pretonic, becomes הִ; hence we get הִקְטִילָהּ, הִקְטִילוּ, &c., קִטִּילָהּ, קִטִּילוּ, &c.

7. Singular suffixes to the impf. and imper. are occasionally strengthened by the addition of *nûn* (known as the *nûn energicum*) which is usually assimilated to the following consonant, or if that be ה, the ה is usually dropped and the *nûn* doubled. The following forms result: יִקְטִילֵנִי יִקְטִילֶהָ יִקְטִילֶהוּ. They occur chiefly in pause.

8. *Participle*.—The suffixes to the participle are practically always those of the *noun*, not of the verb; *e.g.* מְצַדִּיקִי (not מְצַדִּיקִי) *he who justifies me* (Hiph. ptc. of צָדַק), מְבַקְשֵׁיו (not מְבַקְשֵׁיו) *those who seek him* (Pi. of בָּקַשׁ; cf. § 7. 5), רֹדְפֵי *those who pursue me, my persecutors*.

9. (a) *Inf. construct*.—The suffixes to the inf. constr. are also those of the *noun*, except that the *first* pers. sing. suff. is both nominal (יִ) and verbal (יִ), the nominal being used to denote the *subject*, and the verbal the *object*; *e.g.* יוֹם בָּקָרִי *the day of my visiting*, i.e. *when I visit* (poq'dhî); but יוֹם לְבָקָרִי *to visit me*. In the other persons the suffix may express either subject or object; *e.g.* עַל-שָׂרְפוֹ (*sor'phô*) *because he burned* (lit. *on account of his burning*), לְשָׂרְפוֹ *to burn it*.

(b) The *infin. cstr.*, partaking as it does of the character of both verb and noun, has (like a verb) the power of governing an object, besides (like a noun) being able to take suffixes and prefixes. The usual order is *infin.*, subject, object.

when he kept	בְּשָׁמְרוֹ	when the man kept	בְּשָׁמַר הָאִישׁ
before he kept me			לִפְנֵי שְׁמָרוֹ אֹתִי
before the man kept me			לִפְנֵי שְׁמַר הָאִישׁ אֹתִי
on the day when I visit them			בְּיוֹם פָּקְדִי אֹתָם

(c) Instead of the *infin. cstr.* with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.

when I kept the man	כַּאֲשֶׁר שְׁמַרְתִּי אֶת־הָאִישׁ	or	כַּאֲשֶׁר שְׁמָרִי אֶת־הָאִישׁ
until I keep the man	עַד אֲשֶׁר אֲשַׁמֵּר	or	עַד שְׁמָרִי
after they had made a covenant	אַחֲרֵי אֲשֶׁר	or	אַחֲרֵי כִרְתָּם בְּרִית
			כִּרְתּוֹ בְּרִית

נָמַל to deal fully with, recompense, requite	טָמַן to hide
דָּרַךְ to tread קָבֵץ (<i>Qal</i>) <i>Pi'el</i> , to gather	מִצְרִי Egyptian
קְבוּרָה <i>f.</i> burying-place	לִיטָה tablet
	בֵּיתֶאל Bethel
	לִחַת <i>pl.</i>

EXERCISE. TRANSLATE.

שְׁמַרְתִּי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָה, וְלִשְׁמָרָה, וְיִשְׁמְרֵנִי,
וְיִלְבְּשֵׁנִי, תִּשְׁמְרֵם, וְאַשְׁמְרֶנָּה, וְשָׁמְרֵהוּ, תִּשְׁמְרֶךָ; שְׁפִטּוּנִי,
שְׁפִטּוֹם, בְּשִׁפְטָהּ, שְׁפִטֵּנִי; זְכַרְתָּם, אֲזַכְּרֶנָּה, וְיִזְכְּרֵהוּ, וְיִזְכְּרוּנִי,
כְּהוֹכִירוֹ, הוֹכִירֵנִי, גִּנָּכְתָּם, גִּנְבוּהָ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,
וְקִמְבְּצִיו, קִמְבְּצִי, אִמְבְּצָהּ, וְקִמְבְּצָהּ:

אֶתְּהָ גִּמְלָתִי הַטּוֹבָה וְאֶנִּי גִּמְלָתִיהָ הָרָעָה: 2 כְּבָדוֹנִי
בְּשִׁפְטֵיהֶם: 3 שְׁמַר אֶת־דְּבָרֵי יְהוָה כְּתִבָּם עַל־לִיחַ לְבָבָהּ:
4 בִּקֵּשׁ שָׁלוֹם וְרַדְּפֵהוּ: 5 הִדְרִיכֵנִי בְּנִתִיב מִצְוֹתֶיהָ כִּי בֹ
חִפְצָתִי: 6 דָּרְשׁוּ יְהוָה בְּהִמְצָאוֹ: 7 הֲרֹג מִשָּׁה אֶת־הַמִּצְרִי
וַיִּטְמְנֵהוּ בַּחֹל: 8 יְהוָה יִשְׁמַרְךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשְׁךָ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. In the day when I visit (of my visiting) Israel, I will destroy the altars of

Bethel. Judge me according to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. What is man that thou rememberest him, or (and) the son of man that thou visitest him? Thy word¹ is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised (said) to mention him before the priests of the temple.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *לַעֲשׂוֹת* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its '*Ayin*, and the third its *Lamedh*. This mode of designation is employed in *weak verbs*.

2. A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents*, and *Nun*, i.e. the letters ח ה א ע י ו ר נ. Thus such a verb as *נָפַל* is called a *Pe Nun* verb, because its *Pe*, i.e. its first letter, is *nun*; *יָלַד*, a *Pe Yodh* verb; *קָוָה*, a '*Ayin Waw* verb, because its second letter is *waw*; *שָׁמַע*, a *Lamedh Guttural* verb, because its third letter is a guttural: and so on. The letters '*Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus *נָלַח* is a *Lamedh He*, but *הָלַךְ* a *Pe Gutt.*, *מָצָא* a *Lam. 'Aleph*, but *אָמַר* a *Pe Gutt.* In a few verbs '*Aleph*, when first radical, quiesces in the impf., as in *אָמַר*; these are called *Pe 'Aleph* verbs (§ 35). If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares; e.g. *יָדָה* is a *Pe Yodh* and *Lam. He* verb. A verb like *נָלַל* whose second and third letters are the same is called a *Double 'Ayin* verb.

3. The phrase "irregular verbs" is really a misnomer. The verbs so called are neither arbitrary nor anomalous; most of them are absolutely regular, only the paradigm form of the regular verb is modified—in strictly natural and reasonable ways—by the presence of one of the weak letters.

E.g. the Pi'el which doubles the middle radical (קטל) will necessarily assume a special form when the middle radical is a guttural, as gutturals cannot be doubled; but that special form is determined by the laws affecting gutturals with which we are already familiar (§ 8) and is not some arbitrary thing to be laboriously committed to memory (*e.g.* מִצֹּן for מִצֵּן *to refuse*, בִּרֶךְ for בִּרְךְ *to bless*). So it is with other types of "irregular" verb, which are thoroughly regular to one who clearly understands the fundamental principles of the language described in §§ 2-10.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, רום,
ברך, עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב,
קרע, רדף, ירא, ירה:

§ 33. PE NUN VERBS.

(See Paradigm, p. 212.)

The letter *n* in Hebrew shows the same kind of feebleness that it has in other languages; when it is not sustained by being followed by a full vowel, its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; ἐν-γράφω = ἐγγράφω; יִגַּשׁ = יִגַּשׁ (yin-gash = yiggash).

1. (a) When *n* stands at the end of a syllable (imperf. Qal, perf. and ptc. Niph., Hiph., Hoph.) it is in most cases assimilated to the next consonant, which is doubled, יִנַּחַל = יִנַּחַל (yin-pōl = yippōl, hinpīl = hippīl). נִנְּהַר = נִנְּהַר, Niph. of נָהַר *to smite*.

(b) In certain cases (*e.g.* verbs ending in ה) the Niph. and Pi'el would be indistinguishable, except for the context; cf. נִקְּהָה, Niph. *to be clean, innocent*; Pi. *to declare innocent, acquit*.

(c) In the Hoph. *u* naturally appears instead of *o* before the duplicated consonant (§ 7. 7); *e.g.* הִפְּדָה, נִנְּהַר (pf.) יִנַּחַל (impf.).

(d) The *n* is not usually assimilated in verbs whose middle radical is a guttural; *e.g.* נָחַל *to inherit*, impf. Qal יִנַּחַל, Hiph. יִנְחִיל. But the Niph. of נָחַם is נִחַם *to repent* (cf. § 36. 1. 3).

2. Verbs whose impfs. are in *ō* and *a* should be carefully distinguished.

(a) In vbs. with impf. in *a* (e.g. *יָנֵשׁ*, *נָנֵשׁ*) the *נ* is almost always dropped in the imperat. Qal; e.g. *נֵשׁ* (for *נָנֵשׁ*), *f.* *נֵשִׁי*, *pl.* *נֵשִׁי*.

(b) It is also usually dropped in the inf. cstr., which, however, by a sort of compensation, adds the fem. termination *ת*, and then assumes the form of a *segholate* noun *נִשֵּׂת*; the steps are *נֵשׁ*, *נִשֵּׂת*, *נִשֵּׂת* (exactly like *מָלַךְ*, *מְלָכָה*, § 29). Note, however, that the vowel is regularly *i* (not *a*) when inflected (cf. *צָרַךְ*, § 29. 1 b); e.g. *נִשֵּׂתוֹ* *his approaching*.

(c) *ל* before such (*segholate*) inf. constructs is pointed *לִ*; e.g. *לְנִשֵּׂת* (§ 14. 1 d).

(d) In vbs. with impf. in *o*, the *נ* is not dropped in imper. or inf. cstr.; e.g. *נָפַל*, impf. *יִפֹּל*; imper. and inf. cstr. *נָפַל*.

3. (a) The verb *נָתַן* *to give* assimilates its *final n* also in perf. *נָתַתִּי*, &c. (for *נָתַתִּי*), and infin. cstr. which is *נָתֵת* (for *נָתַתֵּת*), and with suff. *נָתַתִּי* (for *נָתַתִּי*). It has *e* in imperf. *נִתֵּן* and imper. *נֵת*, emph. *נָתַתִּי* (§ 23. 2), *f.* *נָתַתִּי*, *pl.* *נָתַתִּי*.

(b) In the verb *לָקַח* *to take* the *ל* is treated like the *nun* of *Pe Nun* vbs.; e.g. impf. Qal *יִלָּקַח* (for *יִלָּקַח*), *pl.* *יִלָּקְחוּ* (§ 7. 5); imper. *קַח*, *קַחוּ*, inf. cstr. *קָחַתִּי*, &c. (§ 8. 1, *a* under influence of the guttural).

(c) The form *יִקַּח* is probably not impf. Hoph. but impf. of the old passive Qal, of which now few traces exist except the participle. *לִקְחָה*, which also exists, is to be regarded as the (old) pf. pass. Qal rather than as pf. Pu'al. So *יָתַן* pass. Qal rather than Hoph. of *נָתַן*. The Hoph. is unlikely, as no causative idea is present in these words, and the Hiph. of these verbs is not found.

(d) *ל* before these (monosyllabic or *segholate*) inf. constructs is pointed *לִ*; e.g. *לְלָקַח*, *לְלָתֵת* (§ 14. 1 d).

4. *Nouns from Verbs* נִפְעָל.—Nouns with *m* preformative are of the form *מִתֵּן* *gifts* (coll. from *נָתַן*), as *מִפֹּל* *offal* (from *נָפַל* *to fall*), *מִכָּה* *stroke* (from *נָכָה*, Hiph. *to strike*).

נָעַל	<i>Hi.</i> to deliver	נָגַע	<i>Hi.</i> to touch (<i>Hi.</i> to reach)	נָשַׁק	<i>to kiss</i>
נָשַׁא	<i>to approach</i>	נָשָׂא	<i>Hi.</i> to deceive	נָפַל	<i>to fall</i>
נָנַח	<i>to smite</i>	נָנַח	<i>to vow</i>	נָבַח	<i>Hi.</i> to look
נָנַח	<i>Hi.</i> to tell	נָנַח	<i>Hi.</i> to set	נָחַל	<i>to inherit</i>
נָשַׁל	<i>to drop off intr., draw off tr.</i>	נָשַׁל	<i>f.</i> a deep sleep		
בָּנָה	<i>to build</i>	אָרַךְ	length	רָחַב	breadth
צָלַע	<i>f.</i> rib, side: <i>cstr.</i> צָלָע; <i>pl.</i> צָלָעוֹת, <i>cstr.</i> צָלָעוֹת				
אָחַד	<i>m.</i> אַחַת <i>f.</i> one	סָלַם	ladder	אֵיל	ram
				גָּת	Gath

EXERCISE. TRANSLATE.

תָּן, קָחוּ, נָפֵל, הִנָּגַת, אָפִיל, הִצֵּלָת, מִצִּיל, וַיִּנָּצֵלוּ, תִּנָּה,
תַּצִּילָם, תִּגְעִי, גָּפָה, הִגֵּד, הִגִּידוּ, תִּבְטֵ, לִנְפֵל, לִגְשֵׁת:
הִצִּילֵנִי מִדְּמִים אֱלֹהֵי תְּשׁוּעָתִי וּלְשׁוֹנִי תִּגִּיד צְדָקָתְךָ: 2 כִּי
תִּדּוֹר נָדָר¹ לַיהוָה אֱלֹהֵי תְּשׁוּבָה לְשִׁלְמוֹ: 3 יִרְאוּ אֲנִי מִגְּשֵׁת
אֱלֹהֵי: 4 הִבְטִיחָהּ הַשְּׁמִימָה וְסָפֵר הַקּוֹכָבִים: 5 וַיִּפֹּל יְהוָה
מִתְּרֻמָּה עַל־הָאָדָם וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַהֲצִלֵּעַ אִשָּׁר לָקַח
בָּנָה לָאִשָּׁה: 6 אָמַר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּ² עִמָּדִי הִיא
נִתְּנָה־לִּי מִן־הָעֵץ: 7 אָמַר יְהוָה אֶל־אֲבֵרָם הִתְהַלֵּךְ בָּאָרֶץ
לְאֶרְבָּה וּלְרַחֲבָה כִּי לָהּ אֶתְנַנָּה וַיִּפֹּל אֲבֵרָם עַל פָּנָיו:
8 חָלַם גַּעֲקֵב וַהֲנִיחָהּ סֵלָם מִצֵּב אֶרְצָה וַרְאוּ מִגִּיעַ הַשְּׁמִימָה:
9 נִתְּנִי בְּיַד מַלְכֵי הָאֶרְצוֹת: 10 שֶׁל נַעֲלִיד מֵעַל רִגְלִיד כִּי
הַמָּקִים אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת־קֹדֶשׁ הוּא: 11 וַיֹּאמֶר
לוֹ הַמֶּלֶךְ תִּנְהַלֵּי אֶת־כְּרֹמְךָ בִּכְסֶף וַיֹּאמֶר לֹא־אַתָּן לָךְ
אֶת־כְּרֹמִי:

Give ye. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee, lest God smite thee. Deliver me, for thou art my salvation. Let them give glory to Yahweh because of his loving-kindness. When I gave the woman to the man for wife. I will deliver thee, and thy tongue shall tell-of righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near, lest they should be smitten before their enemies. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

(See Paradigm, p. 214.)

See the rules for Gutturals, § 8.

1. By § 8. 2 a, a gutt. requires a *hateph* for simple sh^{wa} vocal (2 pl. perf., imper., infin. cstr., Qal: thus קָטַלְתָּם, קָטַלְתָּם, but עֲמַדְתָּם; עָמַדְתָּם; but אָכַלְתָּם, § 8. 2 b).

¹ ל is pointed as if read to אֲדִינִי which was substituted for יהוה, § 10. 5 b.

² Alternative form to עָמִי = *with me*, 1 s. suff. to עָם *with* (cf. p. 142, note 1).

³ See § 7. 6.

2. (a) By § 8. 1 b, *i* before gutt. becomes *e*, and by § 8. 2 a the short vowel usually repeats itself under the gutt. in a *hateph* corresponding to itself. Thus:

<i>Niph. pf.</i>	נִקְטַל	in gutt.	נִעְמַד and then	נִעְמַד
<i>Hiph. pf.</i>	הִקְטִיל	"	הִעְמִיד "	הִעְמִיד
<i>Hiph. inf.</i>	הִקְטִיל	"		הִעְמִיד
<i>Hoph. pf.</i>	הִקְטַל	"		הִעְמַד
<i>Qal impf.</i>	(יִקְטַל) primary form	יִקְטַל in gutt.		יִעְמַד
<i>Qal impf.</i>				
<i>of stat. vb.</i>	יִכְבַּד in gutt.		יֵאָהֵב and then	יֵאָהֵב

(b) Note that in stative vbs. (impf. in *a*) the guttural has *e* in impf. Qal; in active vbs. (impf. in *ō*) it has *a*, which is really the original vowel of the impf. (§ 21. 1 a). Thus the combinations are *ā* and *ā*; except that before *א* even imperfects in *ō* have *e*, e.g. יֵאָסֵף *he will gather*.

(c) The gutturals usually, though not always, take a composite sh^{wa} at the end of a syllable, cf. נִעְזַב, יִעְזַב (Niph.) *he was forsaken*, הִאֲמִין (Hiph.) *he trusted*; in most cases, however, though not in all (e.g. יִהְלֹם *he will dream*, יִחְרֹשׁ *he will be silent*) ח takes *silent* sh^{wa}; e.g. יִחְכֹּם *he will be wise*, יִחְדַּל *he will cease*, יִחְסַר *he will lack*, יִחְמַד *he will desire* (cf. § 8. 2). A few use both forms, חִשַּׁב *to devise*, יִחְשַׁב and יִחְשֹׁב.

(d) Note that in forms ending ג, י, ו, the composite sh^{wa} of the guttural is necessarily changed into the corresponding short vowel, and the syllable is half open; e.g. *sing.* יִעְמַד, *pl.* (יִקְטְלוּ) which, as two vocal sh^{was} cannot come together, becomes יַעְמְדוּ *ya'am'dhū* (§ 6. 2 d. ii.); 3 *s. m.* Niph. נִאֲסַף, *f.* (נִקְטְלוּ) which becomes נִאֲסְפָה *she has been gathered or taken away*.

3. (a) By § 8. 4 the gutt. cannot be doubled, but remaining single, causes the preceding short vowel to become its tone-long. Only the impf. (imper. and inf.) Niphal are affected; e.g. יִקְטַל, but יִעְמַד (for יִעְמַד). So with ר; יִרְפָּא *he shall be healed*.

(b) In the Hiph. pf. with *waw* cons. and the consequent throwing forward of the accent (§ 23. 3. 4), the ו becomes —: thus הִעְמַדְתָּ *thou hast stationed*, but וְהִעְמַדְתָּ *and thou wilt station*. This change

occurs elsewhere at a distance from the tone ; e.g. אֵלִי (poetic form of אֶל־), but אֵלֵיכֶם, cf. § 8. 2 b.

חלם to dream	עמד to stand	יהושע Joshua
עבר to pass, cross	חבק <i>Pi.</i> to embrace	הרג to slay
רחק to be distant,	חטא to sin	חשב to count
[withdraw, refrain	אחז to take hold of	חזק } to be strong
עזב to leave, forsake	חבש } to bind	אמין }
עבד to serve, till	אסר }	אמן <i>Hi.</i> to believe
חכם to be wise	ארך to be long:	איך how ?
נהר river	<i>Hiph.</i> to prolong	עשן to smoke
נהרים, oftener נהרות, <i>pl.</i>		

4. Nouns from *Pe Gutt.* verbs.—

	First declension.			Second declension.		
<i>sing. abs.</i>	חכם	אֲדָמָה	מֵאֵכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cstr.</i>	חֲכָם	אֲדָמַת	מֵאֵכַל	"	"	"
<i>plur. abs.</i>	חֲכָמִים	אֲדָמוֹת		עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cstr.</i>	חֲכָמֵי	אֲדָמוֹת		עֲבָדֵי	עֲגָלֵי	חֳדָשֵׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

(a) In *first declens.*—Rule 2 of Gutturals (§ 8. 2) applies.

Note *cstr. pl.* חֲכָמֵי (not of course חֲכָמֵי like דִּבְרֵי, cf. § 6. 2 d. ii.).

(b) In *second declens.*—2nd class, the gutt. often depresses *i* to *e* (§ 8. 1 b); hence עֵגֶל not עֲגָלִי. With nouns of the 1st and 2nd class the composite *sh'wa*, where necessary, is *hateph pathal* (עֲבָדִים, עֲגָלִים, cf. § 6. 2 c. iii.); with nouns of the 3rd class it is naturally *hateph qāmeṣ* (חֳדָשִׁים, § 29).

(c) In *third declens.*—No effects follow, because the vowel accompanying the guttural is unchangeable; e.g. חֲמָדִים, חֲמָד *desiring*, מֵאֲסָפִים, מֵאֲסַף (*Pi. ptc. gathering*; for ס, cf. § 7. 5).

EXERCISE. TRANSLATE.

בִּיעֲזֹב כָּל־אֲשֶׁר לוֹ בְּיַד יוֹסֵף: 2 הִזָּה שְׁנֵי הַמִּלְכִּים לֹא
עָמְדוּ לְפָנָיו וְאִיךָ נֶעֱמַד אֲנִי: 3 וַיִּזְכֹּר אֱלֹהִים אֶת־נָח
וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל־הָאָרֶץ: 4 וַיִּנְחַל־מָה חֲלוֹם בְּלִילָה אֶחָד

¹ The form with final ה is often used in the 1st pers. both sing. and pl. (esp. in the later books); e.g. וְאֶשְׁלַח and *I sent*, Gen. 32. 6. •

אֲנִי וְהוּא: 5 חֹק וְאַמֵּץ כִּי אָמַח תִּנְחִיל אֶת־הָעָם הַזֶּה
 אֶת־הָאָרֶץ אֲשֶׁר נִשְׁפָּעְתִּי לְאַבוֹתָם לָתֵת לָהֶם: 6 וְאַבְרָם
 הָאֱמִין בַּיהוָה וַיַּחֲשֹׁבָה לוֹ צָדָקָה: 7 תִּנְהַלְנוּ אֶת־הָאָרֶץ
 הַזֹּאת וְאַל־תַּעֲבִירוּ אֶת־הַנָּהָר: 8 שְׁלַחְנִי יְהוָה לִחְבֹּשׁ לְנִשְׁבָּרֵי
 לֵב: 9 אִסְדָּעַב שְׁנָאָה הָאֲכִילָהּ לָהֶם: 10 גַּע בְּהָרִים
 וַיַּעֲשֵׂנוּ: 11 אֶל־תַּעֲזֹב חֲכֵמָה אֶהְבָּה וּתְשַׁמְרֶךָ: 12 וְאַתֶּם
 אֶל־תַּעֲמִדוּ רַדְפוּ אַחֲרֵי אִיבֵיכֶם כִּי נִתְּנָם יְהוָה אֱלֹהֵיכֶם
 בִּידְכֶם:

Abraham saw a ram taken by (ב) his horns. Pass not the river, lest ye be smitten before your enemies. Our land shall not be tilled, for our enemies shall stand in the midst-of-her. Let me cross the river, that I may make this people inherit the land which Yahweh sware unto their fathers to give them. Love wisdom, forsake her not. They said unto him, To bind thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) their God all the days of Joshua, and all the days of the elders who prolonged days after Joshua. And he made to pass his children in the fire.

§ 35. PE 'ALEPH VERB.

(See Paradigm, p. 215.)

1. (a) *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in impf. Qal *'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*: thus יֹאמֵר = יֵאמֵר = יֹאמֵר (cf. Arab. *salâmu*, سَلَامٌ, § 2. 2. 1) = יֵאמֵר, by a curious process known as *dissimilation*, intended to prevent two similar vowels (here *ô*) from following one another in the same word (cf. ראשון *first*, from ראש *head*).

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפַח *to bake*.

(b) A few verbs have both this quiescent form and the regular *Pe Gutt.* form; e.g. אָחַז *grasp, seize*, impf. יֹאחֶז and (rarely) יֵאחֶז; יֹאסַף *to gather*, impf. יֵאסַף and (rarely) יֹאסֵף (for יֵאסַף).

(c) Note that in the last vb. the quiescent א is dropped, as sometimes elsewhere; e.g. תֹּאמְרוּ = תֵּאמְרוּ *ye shall say*, and

regularly in the 1st pers. sing. of these verbs; *e.g.* אָמַר (for אֶאמַר) *I will say*.

2. (a) The impf. is in *a* (יֹאכֵל), but often (cf. יָאָחַז, יָאָסֵף), especially in pause, in *ē* (יֹאכֵל).

(b) This does not apply to אָכַח and אָפַח, whose impf., like that of all *Lamedh He* verbs (§ 32. 2), ends in הָ (§ 44. 1 b); *e.g.* יֹאכֵחַ.

3. (a) אָמַר in impf. with waw consec. and retracted accent (§ 23. 3. 4) has the form וַיֹּאמֶר *and he said*.

(b) In inf. cstr. (אֲמַר) with ל, it becomes (לֵאמֹר =) לֵאמֹר *dicendo, saying* (§ 14. 1 c). But not so with other verbs; *e.g.* לֵאכֹל (not לֹאכֹל) *to eat*.

שָׁמֶשׁ *Hiph.* to rise early פְּלִשְׁתִּים Philistines שָׁמְשׁוֹן Samson
נְחֹשֶׁת *m.* copper, bronze: *dual* נְחֹשֶׁתַיִם fetters of copper or bronze
נָקִי (twice written נָקִיא) clean, innocent מָחָר to-morrow
בָּשַׁל *Pi.* to boil, seethe אַחֲרֵי another (next) חָבֵא *Hiph.* hide

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֶל־הָאָדָם מִכָּל־עֵץ הָעֵץ אָכַל תֹּאכֵל: 2 אִם
1 תֹּאבֹו וּשְׁמַעְתָּם טוֹב הָאָרֶץ תֹּאכְלוּ: 3 וְהָאֲבִלָּתִים אֶת־בֶּשֶׂר
בְּנֵיהֶם וְאֶת־בֶּשֶׂר בְּנוֹתֵיהֶם: 4 וְחָדְלָה מִכָּל־מֶאֱכָל אֲשֶׁר
יֹאכֵל וְהָיָה לָהּ וּלְהֶם לֶאֱכֹלָה: 5 יְהוָה אֵל־נָא נֹאבְדָה בְּנַפְשׁ
הָאִישׁ הַזֶּה וְאֶל־תֵּתֶן עָלָיו דָּם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ אֶל־
הָאִשָּׁה מַה־לָּךְ וַתֹּאמֶר הָאִשָּׁה הִנֵּנִי אֲמַרָה אֵלַי תֵּנִי אֶת־
בְּנִךְ וְנֹאכְלָנוּ הַיּוֹם וְאֶת־בְּנִי נֹאכֵל מָחָר: וְנִבְשַׁל אֶת־בְּנִי
וְנֹאכְלָהּ וַאֲמַר אֵלֶיהָ בַּיּוֹם הָאֶחָד תֵּנִי אֶת־בְּנִךְ וְנֹאכְלָנוּ
וְתִחַבֵּא אֶת־בְּנִי: 7 וְתָקַח הָאִשָּׁה מִפְּרִי הָעֵץ וַתֹּאכֵל וַתֵּתֶן
גַּם לְאִשָּׁה וַיֹּאכֵל: 8 הָאֲכַלְתֶּם לֶחֶם בַּמִּדְבָּר:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*Hiph.*) flesh? Ye shall not eat any carcass; to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.² It shall not be eaten, it shall be burned in the fire. And the dogs ate the flesh of my calf. And the man rose-

¹ 2nd plur. impf., § 44. 2. 1.

² Waw with *Cohort.*, § 23. 1. 2.

early in the morning and he told all these words in the ears of his servants. The Philistines gathered together (אָסַף, *Niph.*) and seized Samson and bound him with fetters of bronze.

§ 36. 'AYIN GUTTURAL VERBS.

(See Paradigm, p. 216.)

1. (1) *a.* By § 8. 1 *a* the gutt. prefers the *a* sound, hence impf. and imper. Qal end in *a*; *e.g.* שָׁחַט, יִשְׁחַט, not יִשְׁחֹט, שָׁחֹט. (But inf. cstr. has *ō*; *e.g.* שָׁחֹט, § 22. 3.)

b. Impf. with suff. יִשְׁחַטְנִי not "יִשְׁחֹ", cf. § 31. 3 *a.*

c. Often, too, the pf. Pi'el has *a*; *e.g.* נָחַם (not נָחֵם) *to comfort*; but שָׁחַט *to destroy*.

(2) By § 8. 2 *a* the gutt. must have a *hateph* as indistinct vowel, hence with the terminations הַ, יַ, וַ, the middle gutt. is pointed with *h*. *pathah*, as שָׁחַטְהוּ, not שָׁחֲטוּ (cf. קָטְלְהוּ), &c.; cf. 8. 3 *b.* The first vowel of the imper. *s. f.* and *pl. m.* is naturally *a*; *e.g.* שָׁחֲטִי, שָׁחֲטוּ.

(3) *a.* By § 8. 4 the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag. f.* from the middle radical. The preceding vowel becomes tone-long *always* before ר, as pf. Pi. בָּרַךְ for בִּרְךָ: 2 pl. בִּרְכֶם (not בְּ; the .. remains unchangeable, as the first syllable is virtually closed, § 8. 4 *b.*), Pi. יִבְרַךְ for יִבְרָךְ (impf.), בִּרְךָ (imper.), יִבְרַךְ for יִבְרָךְ (impf. Pu'al).—The preceding vowel becomes tone-long *generally* before א, as מָאֵן, impf. יִמְאֵן *to refuse*; before ה, ח, and ע the short vowel usually remains and the guttural is regarded as virtually doubled; *e.g.* נָחַם (not נָחֵם), impf. יִנְחֵם (not יִנְיֵ), Pu. נָחַם (not נָחֵם). So בָּעַר *to burn, consume, remove*.

b. In בָּרַךְ when the vowel of the כ is accented, the ר takes composite instead of simple sh^wa; *e.g.* בִּרְכּוּ *they blessed*, בִּרְכֵנִי *bless me*.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.		Second declension.		Third declension.
<i>sing. abs.</i>	נָחַר	נָעַר	פָּחַד	פָּעַל	רָחַב
<i>cstr.</i>	נָחֵר	"	"	"	"
<i>voc. suff.</i>	נָחֵרִי	נָעֵרִי	פָּחֵדִי	פָּעֵלִי	רָחֵבִי
<i>cons. suff.</i>	נָחֵרְךָ	נָעֵרְךָ	פָּחֵדְךָ	פָּעֵלְךָ	רָחֵבְךָ (פָּחֵדְךָ)
<i>plur. abs.</i>	נָחֵרִים	נָעֵרִים	פָּחֵדִים	פָּעֵלִים	רָחֵבִים (רָחֵבִים)
<i>cstr.</i>	נָחֵרִי	נָעֵרִי	פָּחֵדִי	פָּעֵלִי	רָחֵבִי
"	(river)	(lad)	(fear)	(work)	(breadth)
					(priest)

Like **פַּחַד** is the preposition **תַּחַת** *under, instead of*, which, like **אֶל**, **עַל**, takes *plur.* suffixes, **תַּחַתִּי**, **תַּחַתֶּיךָ**, &c.

(1) In *second declens.* words primarily of the form **נֶעַר**, **פָּעַל**, &c. (§ 29), naturally take, under the influence of the guttural, as their helping vowel **—**, not **ִ** (as in **מִלֵּךְ**, **בִּקֵּר**), and words of the 1st class or *a*-type (**מִלֵּךְ**) preserve the original pathah (cf. **נֶעַר**), thus yielding the form **נֶעַר**; words of the 2nd class, with the vowels **—** **..** (cf. **סִפֵּר**), do not exist; words of the 3rd class are formed as we should expect (cf. **בִּקֵּר**), *e.g.* **פָּעַל**.

(2) Suffixes are added in strict accordance with the rules; *e.g.* **נֶעַרִי** (cf. **מִלְכִּי**) becomes **נֶעַרִי** because gutturals except **ח** (§ 8. 2 a) (cf. **פַּחַדִּי**) prefer the composite. **נֶעַרְךָ** (cf. **מִלְכְּךָ**) becomes first **נֶעַרְךָ** and then **נֶעַרְךָ** because two vocal sh^was cannot come together (§ 6. 2 d. ii.). Similarly **פָּעַל** with suffix becomes first **פָּעַלִי** (cf. **בִּקְרִי**) then **פָּעַלִי**: so **פָּעַלְךָ** *po'olkhâ* becomes first **פָּעַלְךָ** and then **פָּעַלְךָ** *po'olkhâ*. But **ח** takes the simple sh^wa and closes the syllable, cf. **רַחֲבִי**.

(3) S^ghol appears instead of pathah in the words **לֶחֶם** *bread*, **רֶחֶם** *womb*, **אֹהֶל** *tent*, **בָּהֶן** *thumb*.

טָהַר to be clean	שָׁרַת <i>Pi.</i> to serve	נָדַשׁ <i>Pi.</i> to drive
שָׁחַת to slay	לָחַם <i>Ni.</i> to fight	סָעַד { to sustain
צָעַק { to cry	בָּרַךְ <i>Pi.</i> to bless	סָעַד { refresh
זָעַק }	שָׁעַן <i>Ni.</i> to lean	מִנְחָה <i>f.</i> offering
אָבַל to mourn	בָּחַר to choose	נָסַף drink-offering
טָעַם to taste	רָחַץ to wash	עֵדֵן Eden ¹
מִשְׁפָּחָה <i>f.</i> clan	שָׁעַר gate	כּוּשׁ Cush (Ethiopia)

EXERCISE. TRANSLATE.

טָהַרְנִי, **טָעַמְנִי**, **בָּרַכְנִי**, **יִשְׁרַתְנִי**, **נִעְרְנִי**, **וַיִּלְחַמְנִי**, **יִשְׁהַרְנִי**, **אֶרְחֹץ**,
רַחֲמֵנִי, **אֶרְחֹצֶנּוּ**, **נִבְחַרְנָה**, **מִצָּעַקְנִי**, **שָׁעַרְנִי**:
יִקְחֶנָּה מִעֵט מִים וְרַחֲצוּ רַגְלֵיכֶם וְהִשְׁעֵנּוּ תַּחַת הָעֵץ:
וְאָקְחָה פֶּתִילֶהֶם וְסָעַדְנִי לְבִבְכֶם אַחֲרֵי תַעֲבֹרְנִי: ² וַיִּרְשׁ יְהוּדָה

¹ Perhaps connected in the Hebrew mind with **עֵדֵן** *delight*.

² See § 33. 3 c.

אֶת־הָאָדָם וַיִּשְׁלַחְהוּ מִן־עֵדֶן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר¹ לָקַח²
 מִשָּׁם: 3 הָכַרְת מִנְחָה וְנָסַף אֲבָלֹו הַכֹּהֲנִים מִשְׁרָתִי יְהוּדָה:
 4 וַיִּבְרְכוּ הַכֹּהֲנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר וַיְבָרֶכֶה יְהוּדָה וַיִּשְׁמְרָהּ
 יִשָּׂא יְהוּדָה פָּנָיו אֵלָיָהּ: 5 וַיִּזְעֲקוּ בְנֵי יִשְׂרָאֵל אֶל־יְהוּדָה לֵאמֹר
 עֲזֹבֵנו אֶת־אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבְּעָלִים: 6 וַאֲבָרְכָה וַאֲגִדְלָה
 שְׁמָהּ וַאֲבָרְכָה מִבְּרָכָהּ וְנִבְרְכוּ בָּהּ כָּל מִשְׁפַּחַת הָאֲדָמָה:
 7 בְּרַכִּי נַפְשִׁי אֶת־יְהוּדָה וְאֶת־שִׁכְחִי כָל־חֲסָדָיו: § בְּיוֹם
 הַהוּא תֹאמְרִי לִי אִישִׁי וְלֹא תִקְרָאִי לִי עוֹד בַּעֲלִי:

Beyond*the rivers of Ethiopia. Our feet shall stand in thy
 (f.) gates (O) Jerusalem. Thou shalt love Yahweh thy God
 and him thou shalt serve. And your fathers cried unto me
 and said, We shall perish from the violence of our enemies.
 And she said unto her husband, Drive out this maid-servant
 and her son. And they forgot Yahweh, and he sold them into
 the hand of their enemies and they fought against³ them.
 And they took wives⁴ from all whom they chose.

§ 37. LAMEDH GUTTURAL VERBS.

(See Paradigm, p. 218.)

1. The peculiarities of *Lam. Gutt.* arise chiefly from the
 first law of gutturals—that all final gutturals must have an *a*
 sound before them. The real question is: in what cases does
 the *pathah* dislodge a long vowel (cf. יִשְׁלַח with יִקְטֹל), and in
 what is it written additional to it, and furtive (cf. שְׁלִיחַ)?

(1) *Unchangeably* long vowels naturally are retained, tak-
 ing *path. furtive* between them and the gutt.; e.g. שְׁלֹחַ (inf.
 abs. Qal), שְׁלִיחַ (pass. ptc.), הִשְׁלִיחַ (Hiph. pf.), יִשְׁלִיחַ (impf.).

(2) a. The *tone-long* vowels \bar{e} and \bar{o} are displaced by
pathah; e.g. impf. and imper. Qal יִשְׁלַח (cf. יִקְטֹל) (with suff.
 שְׁלַחְנִי, § 31. 3 a. i.); impf. Niph. יִשְׁלַח (cf. יִקְטֹל), impf. Pi.
 יִשְׁלַח, also pf. Pi. שִׁלַּח; Hiph. juss. יִשְׁלַח (waw consec. וַיִּשְׁלַח),
 imper. הִשְׁלַח, &c. (But inf. cstr. Qal retains \bar{o} , שְׁלַח.)

¹ See § 33. 3 c.

² See § 13. 2 a.

³ בָּ.

⁴ אִשָּׁה *pl.* of אִשָּׁה (p. 153).

b. Exceptions: \bar{e} remains—(a) in pause, e.g. יִשְׁלַח (Niph.), מִשְׁלַח (Pi.); (b) in participles abs., e.g. שֹׁלַח (f. שֹׁלַחַת); (c) in infin. abs., e.g. שְׁלַח, Pi. (but constr. שִׁלַּח).

c. Final τ usually has \bar{o} in impf. (e.g. יַסְפֹּר to count, יַעְבֹּר to cross) except in stative verbs חָסַר to lack, יָחַסַר.

(3) Under the Tone the gutt. retains sh^owa silent, as שִׁלַּחְתִּי; except before another vowel-less consonant in 2 fem. sing. where a furt. path. slips in between the consonants without removing dag. from the 2nd, שִׁלַּחְתְּ shalāḥat (probably an attempt to combine two traditions, שִׁלַּחְתְּ and שִׁלַּחְתְּ).

2. Nouns from verbs Lam. Guttural.—

	First declension.		Second declension.		Third declension.	
sing. abs.	רָשַׁע	שָׁמַח	זָרַע	שָׁמַע	רָמַח	מִזְבַּח
cstr.	רָשָׁע	שָׁמַח	”	”	”	מִזְבַּח
cons. suff.	רָשָׁעוֹ	שָׁמַחוֹ	זָרָעוֹ	שָׁמָעוֹ	רָמָחוֹ	מִזְבָּחוֹ
plur. abs.	רָשָׁעִים	שָׁמָחִים	זָרָעִים	(שָׁמָעִים)	רָמָחִים	מִזְבָּחוֹת
cstr.	רָשָׁעִי	שָׁמָחִי	זָרָעִי	(שָׁמָעִי)	רָמָחִי	..

and יִשְׁמָחִי, § 22. 4.

(wicked) (rejoicing) (seed) (report) (lance) (altar)

In *second declension* the final short vowel is naturally *a* before the guttural (§ 8. 1), and in all the declensions the quasi-vocal sh^owa before the consonantal suffixes *ka*, &c., becomes a *hateph* (therefore not simply רָשָׁעוֹ, זָרָעוֹ, &c.).

שִׁלַּח to send	נָטַע to plant	נָשַׁח to forget
זָרַע to sow	שָׁבַע to be satisfied	צָלַע to halt
זָרַח to rise (shine)	לָקַח to take	צָמַח to sprout
שָׁמַע to hear	רָשָׁא <i>Hiph.</i> to make grow	מָשַׁח to anoint
יַבֹּק Jabbok	פְּנוּאֵל Penuel	שָׁחַר dawn
נָחַל torrent, torrent valley, wady	יָשַׁע deliverance, salvation	אָבַק <i>Niph.</i> to wrestle
שָׁבַע <i>Niph.</i> to swear, <i>Hiph.</i> cause to swear	בְּנֵינִי Canaanite	
נָחַץ pull down, break down	מָלַח salt	מָעַבַר ford

EXERCISE. TRANSLATE.

אֲשָׁמַע, אֲשָׁמְעָה, בְּהִשְׁמָעוֹ, תִּשְׁמָעוּ, שִׁלַּחְתִּי, שִׁלַּחְתְּ, שִׁלַּחְתְּ
 שִׁלַּחְתְּ, אֲשָׁלַחְתִּי, יִשְׁבַּחְתִּי, שָׁבַחְתְּ, נִשְׁבַּחְתִּי;
 הִנֵּה אֲנִי שֹׁלֵחַ מִלֵּאָה לִפְנֵיהָ לְשַׁמְרָהּ בְּהָרָה הַשָּׁמַר מִפְּנֵיהָ

וּשְׁמַע בְּקוֹלוֹ: 2 אֲבִיוֹנִי צִיּוֹן אֲשַׁבֵּיעַ¹ לָחֶם וְלֶחֶב וְלֶחֶב וְלֶחֶב
 יִשָּׁע: 3 וַיִּשָּׁע יְהוָה בֶּן בְּעֵדָן וַיִּצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נֶחֱמָד
 לְמִרְאָה וְשׁוֹב לְמִאֲכָל: 4 וַיִּקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־יִלְדָיו
 וַיַּעֲבֵר אֶת־מַעְבְּרַיִם יַבּוֹק: וַיִּקַּח וַיַּעֲבֵר אֶת־הַנֶּחֱל וַיַּעֲבֵר
 אֶת־אֲשֶׁר לוֹ: וַיִּאָּבֶק אִישׁ עִם יַעֲקֹב וַיֹּאמֶר הָאִישׁ שְׁלַחֲנִי כִי
 עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֲשַׁלְּחֶה כִי אִם בְּרַכְתִּנִּי: וַיֹּאמֶר לוֹ
 הַמֶּלֶאךָ לֹא יֹאמֶר עוֹד יַעֲקֹב שְׁמָה כִי אִם יִשְׂרָאֵל וַיִּבְרָךְ אֹתוֹ
 שָׁם: וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כְּאֲשֶׁר עָבַר אֶת־פְּנוֹאֵל וְהוּא צָלַע
 עַל־יָרְכּוֹ: 5 וַיִּשְׁבִּיעֵנִי לֵאמֹר לֹא־תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת
 הַכְּנַעֲנִי אֲשֶׁר אֲנִי יֹשֵׁב בָּאֲרָצוֹ: 6 הַשְׁמִיעֵנִי בִּבְקֶר חֶסֶד
 כִּי־כָךְ בִּשְׁחָתִי:

This song shall never be forgotten. In the day of his being anointed (*Niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live² for ever. Yahweh will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*ptc. cstr.*) thy salvation say: Let God be great! Ye shall surely hearken to the voice of my messenger, when I send him to you. And Samuel said, Speak, Yahweh, for thy servant is listening (*ptc.*). And he fought against the city all that day, and he took the city, and the people that (was) in it he slew, and he pulled down the city and sowed it with salt (*acc.*).

§ 38. LAMEDH 'ALEPH VERBS.

(See Paradigm, p. 220.)

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*, e.g. סָבַב) arise from the presence of some of the quiescents א ו י in the stem. Verbs א"פ, in which א quiesces in the imperfect only, have been already treated, § 35.

I. *Verbs Lamedh 'Aleph*.—When א is third stem-letter, it causes the following peculiarities:

(1) At the end of a syllable א is silent after the pre-

† On double *accus.* see § 27. 1 d; cf. § 38. 3.

² Cf. p. 87, note 5.

ceding vowel, which is lengthened, as the syllable is now virtually open, § 9. 1. Thus *a* in pf. and impf. Qal (cf. § 37), pf. Niph., &c., becomes \bar{a} . Thus מָצַא (מָצַל) practically = מָצָא which must become מָצָא (§ 5. 3 a), that is, מָצָא. So יָמָצַא (יָמָדָר; with suff. יָמָצַאִי, § 3 I. 3 a. i.), נִמָּצַא (נִמָּטַל), &c.

(2) In perf. Qal of *active* verbs (those in \bar{a}) the vowel \bar{a} remains throughout, as מָצַאִת (= מָצַאִת).

(3) a. In perf. Qal of *stative* verbs (cf. מָלָא *to be full*) and in *all* the other perfects the vowel is \bar{e} ; e.g. Qal מָלָאִתִּי, Niph. נִמָּצַאִתִּי, Pi. מִצְאָתִי, &c.

b. This \bar{e} , natural in the Pi., is difficult to account for in the Niph., where we should have expected נִמָּצַאִתִּי (cf. נִמָּטַלְתִּי). It probably follows the analogy of *Lamedh He* vbs. (§ 44).

c. All imperfects and imperatives take \bar{e} before נָה, again probably on the analogy of *Lamedh He* vbs.; e.g. מִצְאָנָה, הִמָּצְאָנָה.

(4) The letter \aleph , being silent, sometimes falls out in writing; e.g. מִצְאָתִי for מָצַאִתִּי.

(5) This class of verbs has a considerable tendency to adopt the vocalization and even the consonantal spelling of *Lamedh He* verbs (§ 44); e.g. רָפָה *heal* (imperative) for רָפֵא. There is frequent confusion between the roots קָרָא *to call*, and קָרַה *to meet*.

(6) In pf. with *vav consec.* the accent is not usually thrown forward; e.g. וְקָרָאתָ, not וְקָרַאתָ *and thou shalt call*.

2. Nouns from verbs \aleph .—

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מָקָרָא	פְּלָא	חֲטָא	יָצָא
<i>cstr.</i>	צָבָא	מָקָרָא	"	"	יָצָאִת <i>fem.</i>
<i>suff.</i>	צָבָאֵךְ	מָקָרָאֵכֶם	פְּלָאוֹ	חֲטָאוֹ	
<i>pl.</i>	צָבָאוֹת	מָקָרָאִים	פְּלָאִים	חֲטָאִים	יָצָאִים
<i>cstr.</i>	צָבָאוֹת	מָקָרָאִי	(פְּלָאִי)	חֲטָאִי	יָצָאוֹת <i>fem.</i>
	(host)	(assembly)	(prison)	(sin)	(going out, <i>etc.</i>)

a. The quiescent retains the long vowel \bar{a} before it even in the *cstr. sing.*, though the heavy suffix כֶּם admits the short vowel.

b. The long vowel often remains before the quiescent even in the *cstr. plur.*; e.g. חֲטָאִי. For the \bar{a} in חֲטָאוֹ, cf. § 8. 1 b.

c. In the *fem.* the *א* is apt to surrender its vowel to the preceding cons., יֵצֵאת for יֵצֵאתָ, § 2 I. 3.

מצא to find	שנא to hate	גבורה <i>f.</i> } strength,
קרא to call, read	מוצא <i>pl. im</i> }	כח } might, power
קרה } to befall, meet	and <i>ôth</i> }	שתק to be quiet
קרא }	נשא to lift up	(late word)
חטא to sin	נבא <i>Ni.,</i> }	הרש to plough
מלא to be full	<i>Hith.</i> }	לולא } if not, unless
פלא <i>i</i> a wonder	רפא to heal	לולי }
נסע to journey,	חידה <i>f.</i> riddle	אחרית <i>f.</i> after-part,
decamp	עגלה <i>f.</i> heifer	issue, end
ברא to create	רעש to quake	שלף <i>Hiph.</i> to throw, cast

3. a. Stative verbs (*i.e.* those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that supplements the description. When they become active (in *Pi.* or *Hiph.*, §§ 26, 27) they take *two* accusatives.

b. Such verbs are those expressing the idea of *fulness* (מלא *to be full*, שבע *to be satisfied*, שרץ *to swarm*, לבש or לבש *to be clothed with*, &c.) and *want* (חסר *to lack*, שכל *to be bereaved*, &c.).

מלא הִבֵּית עֶשֶׁן The house was full of smoke

” ” נִמְלֵא The house was filled with smoke

מלא הִבֵּית עֶשֶׁן He filled the house with smoke

EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיֵּא, נַחֲטָאתֶם, תַּחֲטָאוּ, מִלֵּאתִיהָ, קָרָא, וַיִּמְצְאוּהוּ,
וַיִּמְצְאוּהוּ, יֵרָאוּ, אִמְלֵאָה, וְשִׂאֲנִי:

וַיֹּאמֶר יַעֲקֹב אֶל-בָּנָיו הָאֵסְפוּ וְאֶגִּידָה לָכֶם אֶת-אֲשֶׁר יִקְרָא
אֲתֶכֶם בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאתִיו כִּי
לֹא יִתְנַבֵּא עָלַי טוֹב כִּי אִם רָע: 3 וַיֹּאמֶר אֲלֵיהֶם שְׂאוּנִי
וְהִשְׁלִיכֵנִי אֲלֵיהֶם וְיִשְׁתַּק הַיָּם מֵעֲלֵיכֶם: 4 וּבְנֵי יִשְׂרָאֵל
שָׂרְצוּ וַיַּעֲצְמוּ וַתִּמְלֵא הָאָרֶץ אֹתָם: 5 פֹּה אָמַר יְהוָה אֲנִי
מֵרְעִישׁ אֶת-כָּל-הַגּוֹיִם וּמִלֵּאתִי אֶת-הַבָּיִת הַזֶּה כְּבוֹד:

6 נִמְצָאתִי לְאִשֶּׁר לֹא בִקְשֵׁנִי אֶמְרָתִי הִנֵּנִי הִנֵּנִי אֶל־גּוֹי¹ לֹא
 קָרָא בְּשִׁמִּי: 7 אָמַר הִכֵּן הַגְדוֹל סֵפֶר הַתּוֹרָה מִצָּאתִי וַיִּתֵּן
 אֶת־הַסֵּפֶר אֶל־הַסֵּפֶר וַיִּקְרָאֵהוּ: 8 וַיִּמְצָאֵהוּ אִישׁ וַיִּשְׁאַלֵּהוּ
 לֵאמֹר מִדֵּתִּבְקֶשׁ:

Yahweh will hear when thou criest to him. I am full (*perf.*) of the spirit of judgment and of power, to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Yahweh lifted-him up and cast him to-(the)-earth. Thou shalt love thine enemy, thou shalt not hate him in thy heart. Unless ye had ploughed (*perf.*) with my heifer, ye would not have found (*perf.*) my riddle.

§ 39. PE YODH AND PE WAW VERBS.

(See Paradigm, p. 222.)

As Hebrew words hardly ever begin with ו (*w*), and a primary *w* at the beginning of a word (cf. Arab. *walada*) becomes in Hebrew י (*y*), e.g. יָלַד (*yalad*), it is impossible to distinguish in the Qal between *Pe Yodh* and *Pe Waw* verbs—vbs. whose first radical is ultimately י (e.g. יָנַק *to suck*) and ו (e.g. יָלַד *to bear*)—as both necessarily begin with י. Nevertheless they must be carefully distinguished, and in Hebrew the distinction is most obvious in the Hiph. (and Niph.); e.g. הִינִיק (from יָנַק), but הוֹלִיד (Niph. נוֹלַד: from an ultimate ו). Let us take the *Pe Yodh* vbs. first—i.e. those whose י in the Qal is a real ultimate י.

1. *Pe Yodh* vbs.—(1) The impf. Qal (יִינֵק) is formed quite regularly: the final vowel is *a*. Thus יִינֵק (cf. יִכְבֵּד) becomes יִינֵי, as the second י quiesces (§ 9. 1).

(2) The impf. Hiph. (יִינִיק) is also regular. Thus יִינִיק (cf. יִקְטִיל) becomes יִינִיק (*ay = ai = diphth. ē*, cf. § 2. 2. 1).

(3) The pf. Hiph., which we should expect to be הִינִיק (from הִקְטִיל; cf. impf. Qal), is הִינֵיק, probably on the analogy of the impf.

¹ Relative unexpressed, as often in poetic style.

(4) The verbs of this class, which are very few, are chiefly יָנַק *to suck* (Hiph. *to suckle*), יָטַב *to be good* (Hiph. *to do good*), יָלַל in Hiph. הִילִיל *to howl*.

2. *Pe Waw vbs.*—(1) *a.* In the Hiph., as we have seen (pf. הוֹשִׁיב, impf. יוֹשִׁיב), the original *waw* (seen in Arab.) reappears. Impf. יוֹשִׁיב (cf. יִקְטִיל) becomes יוֹשִׁיב (*aw* = *au* = diphth. *ō*, cf. § 2. 2. 1). The pf. is הוֹשִׁיב, formed probably on the analogy of the impf. (Impf. with *waw cons.* הוֹשִׁיב, § 23. 3. 4.) In the Niph. נִוֹשֵׁב the *waw* also reappears.

b. The (prob. orig.) Niph. prefix *na* (which ordinarily appears as *ni*, cf. נִקְטִיל) combined with *w* (נִוֹשֵׁב) yields *nō* (נִוֹשֵׁב).

c. In the impf. Niph. (and derived parts) the *waw* is retained and quite properly treated as a consonant; e.g. יוֹלֵד (cf. יִקְטִיל).

d. The 1st pers. impf. has always the form אֶוֹלֵד not אֶוֹלֵד (§ 25. 2).

e. *Waw* is sometimes found in the Hithp.; e.g. הִתְוַדַּע *to make oneself known*.

f. The Hoph. is הוֹשֵׁב (*hūshabh*, from הוֹשִׁיב *huwshabh*), cf. הִשְׁלַח (altern. form to הִשְׁלַח).

(2) Of the impf. Qal (and related parts: inf. and imper.) there are two types:

(*a*) In some vbs. it is formed exactly as in impf. Qal of *Pe Yodh vbs.*; e.g. יִרְשׁ, יִרְשׁ *to possess*, יִרָא, יִרָא *to fear*, יִבֵּשׁ *to be dry*, יִעֲזַר *to counsel*, יִעֲרָא *to be weary*, &c.

(*b*) In others the initial *y* falls out. In this case the vowel of the preformative is *ē* (pretonic, long), and the final vowel is also *ē* (e.g. יוֹשֵׁב, יוֹלֵד: with *waw cons.* וַיֹּשֶׁב, וַיֹּלֵד, § 23. 3. 4) or *a* before gutturals (e.g. יוֹדַע).

(*c*) The chief verbs which inflect thus are six in number, and as they are of very common occurrence, they should be carefully noted: יָדַע *to know*, יָלַד *to bear*, יָצָא (impf. יֹצֵא) *to go out*, יָרַד *to go down*, יָשַׁב *to sit, dwell*, and הָלַךְ *to go* (impf. יֹלֵךְ as if from הָלַךְ, i.e. וָלַךְ; cf. Hiph. הוֹלִיךְ).

(*d*) i. The imper. (שֶׁב, צֵא, דַּע, &c.) and inf. cstr. (שֶׁבָה, רָדָה, צֵאתָ, &c.) follow, as always, the impf. (§ 2 I. 1 c, 2 a. i.). The inf. cstr., by the addition of *h*, assumes *segholate* form, exactly as in *Pe Nun vbs.*, § 33. 2 b: with suff., שֶׁבְתִּי, רָדְתִּי, צֵאתִי, but לְבָתִּי (§ *ghol*, under influence of following palatal).

ii. *h* before such (segholate or monosyllabic) inf. constructs is pointed *h*; e.g. לְשֶׁבָה, לְצֵאתָ (§ 14. 1 d, cf. § 33. 2 c).

3. *Verbs assimilating the first radical.*—The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel as (*iy = î, uw = û, ay = ê, aw = ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as יָצַק *to pour*, impf. יִצַּק; יָצַנ *to set, place*, יִצֵּן *to burn* (Niph. נִצַּח, Hiph. הִצִּית).

4. *to be able* יָכַל, perf. Qal; impf. יִכַּל
to add יָסַף, perf. Qal; impf. Hiph. יוֹסִיף

English adverbs, e.g. *again, well*, are rendered idiomatically by Hebrew verbs: thus

<i>and she bore again</i>	וַתוֹסֶף לָרֶחַ
(lit. "added to bear," or	{ לָלֶרֶחַ " "
"added and bore")	{ וַתֵּלֶד " "
<i>he played the instrument well</i>	{ הֵיטִיב נָנוּ
(lit. <i>he did well as regards playing</i>)	{ לָנְנוּ " "
<i>thou hast found it quickly</i>	{ מְהֵרָה לְמָצָא
(lit. <i>thou hast hastened—</i> מהר,	{ מָצָא " "
<i>Pi. — as regards finding</i>)	

נָגַע stroke, plague	אַרְבָּעִים forty	יָגֵן sorrow
אֹר Ur	שֵׂיבָה <i>f.</i> grey hair	בְּעִבּוֹר for the sake of
כַּשְׁדִּים Chaldeans	תֵּבָה <i>f.</i> ark ¹	יָקֵץ to awake: only in
יַעַן to advise counsel, <i>Niph.</i>	יָקֵץ to take or	impf. Qal יִיָּץ
exchange counsel with	שֶׁבֶר grain, corn	
אָח brother	אָחוֹת sister	אִשָּׁה <i>cstr.</i> אִשָּׁה wife
אָב father	מוֹלֶדֶת <i>f.</i> kindred	אֶסֶן mischief, harm (<i>very rare</i>)
הֵ, הִ, particle of interrogation (§ 49. 2. 2)	שָׁאֵר, <i>Niph.</i> remain,	
פֶּה mouth, <i>cstr.</i> פִּי	יָשָׁר	be left
עַל פִּי according to the measure of, in accordance with		
יָקַר to be kindled, burn	יָצַע, <i>Hiph.</i> הִצִּיעַ	to lay spread
בְּמָה (בְּמָה in pause and before א) by what?	חַי	alive

EXERCISE. PARSE AND TRANSLATE.

רָדָה, לָרֶדֶת, דַּע, דַּעַת, גִּלְגָּלָה, אֵינִקָּה, תִּירָא, הַנּוֹרָא, אֹרֶשׁ,

¹ Never the ark of the covenant (which is always אָרוֹן) but Noah's ark in Gen. 6-9 (and in Ex. 2. 3, 5 the papyrus vessel in which, the infant Moses was laid).

וַיֹּרֶשׁ, וַאֲשֶׁכָּה, תוֹמַד, בְּהוֹרִידִי, תִרְדָּנָה, וַיִּוְדְּהוּ, הַצֵּעַ
מִצִּיג, וּנְגָדָעַם, יִירָשׁוּם:

וַיֵּרֶד אֲבָרָם מִצִּרְיָמָה וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲמָרִינָה אַחֲתִי אֵת
לְמַעַן יִשְׁבְּלִי בְּעַבְדֶּיךָ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וַיֵּלֶאבָרְם הַיֵּטִיב
בְּעַבְדֶּיךָ: וַיִּנָּבֶע יְהוּדָה אֹתוֹ ¹נִגְנָעִים גְּדֻלִּים וַיָּדַע כִּי אִשְׁתּוֹ
הִיא: ²אָמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ
מֵאוּר כַּשְׂדִּים לָתֵת לָךְ אֶת-הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר
אֲדֹנִי יְהוּדָה בְּמָה אָדַע כִּי אִירָשְׁנָה: ³וַיֹּאמְרוּ בְּנֵי יַעֲקֹב
אֵלָיו ²שְׂאוֹל שְׂאֵל הָאִישׁ לָנוּ וּלְמוֹלְדֹתֵנוּ לֵאמֹר הָעוֹד אָבִיכֶם
חַי ³הָיָשׁ לָכֶם אָח וַנִּגְדְּלוּ עַל-פִּי הַדְּבָרִים הָאֵלֶּה הִידוּעַ
נָדַע כִּי יֹאמֶר הוֹרִדִי אֶת-אֲחִיכֶם: ⁴וַיַּעֲזֹב אֶת-עַצְתִּי הַזֶּקֶנִים
אֲשֶׁר יַעֲזֹהוּ וַיִּנָּבֶע אֶת-הַיְלָדִים: ⁵הַבְּטָחִים בִּיהוּדָה וְלָכֹו וְלֹא
יִיעָפוּ: ⁶וּחִכְרַת אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוּדָה אֱלֹהֶיךָ
זֶה אַרְבַּעִים שָׁנָה בְּמִדְבָּר לִדְעַת אֶת-אֲשֶׁר בִּלְבָבְךָ הִתְשַׁמֵּר
מִצִּוֹתָיו אִסְלָא:

And the ark went upon the face of the waters. Make me to know thy ways. And they said unto her, Wilt thou go with this man? and she said, I will go. And he said, Cause every man to go out of the house; and there stood no man with him, when he made himself known to his brethren. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the daughter of Pharaoh said to her, Take this child and nurse (suckle) it for me, and she took the child and nursed it. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And Yahweh said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. And he was afraid and said, How terrible (*ירא*, *Niph. ptc.*) is this place! And he said, My son shall not go down, for his

¹ Cognate acc.

² Infinitive absolute = we did not tell him of our own accord, he *asked* us (§ 21. 2 b).

³ *ישׁ* *there is, there are* (opposite of *אין*, p. 136 note), a particle,—with suffixes, *ישׁךְ* *thou art*, *ישׁכם* *you are* (הִי is interrogative particle).

brother¹ is dead and he alone is left, and should mischief befall² him in the way in which ye shall go, then² shall ye bring down my grey-hairs in sorrow to Sheol.

§ 40. 'AYIN WAW AND YODH VERBS.

(See Paradigm, p. 224.)

This class includes the verbs whose middle letter, ו, or י, is a *vowel* letter (e.g. קום *to arise*, ריב *to contend*), but not the vbs. in which that letter is a real consonant (e.g. נָפַע *to expire*, הָיָה *to live*). Whether these vbs. were always monosyllabic, or whether they are contracted forms of verbs of the ordinary type, the middle letter being originally consonantal (e.g. pf. קָם from קוּם, מָת from מוּת *to die*? cf. the noun מוּת *māweth, death*), is a question difficult to decide, and need not be here discussed. In these verbs the inf. cstr. (קום, ריב, &c.), not the pf. Qal, is treated as the ground-form, as the pf. Qal (קָם, רָב, &c.) does not exhibit the characteristic ו or י. The following vbs. illustrate the various types.

Inf. cstr. קום *to arise*, מוּת *to die*, בוּשׁ *to be ashamed*, בּוֹא *to come*; בִּין *to discern*.

ל before such (monosyllabic) inf. constructs is pointed לְ; e.g. לְקוּם (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

1. *Qal pf.*—As in the regular verbs (קָטַל, כָּבַד, קָטַן) the vowel may be *a e* or *o*; e.g. קָם, מָת, בוּשׁ, בָּא, בִּין.

fem. בָּאָתִי, בִּשְׁתִּי, בָּתִּי, בָּתָּהּ, &c.; 1 *s. m.* בָּמָתִי, בָּנָתִי, &c.

2. *Qal impf.*—a. The vowel of the ground-form (inf. cstr.) is preserved, and the preformative is not the ordinary *yi* (יִקְטַל) but the old *ya* (§ 21. 1 a) necessarily lengthened in the open pretone to *yā* (§ 6. 2 b): hence קוּם, יָמוּת, יָבוֹא, יָבִין; *pl.* יָקוּמוּ, &c. In יָבוּשׁ preformative is the regular *yi* (proper and original to *stative* vbs.; § 22. 2) lengthened to *yē* (§ 6. 2 b).

b. Jussive יִקָּם; impf. with *waw* cons. וַיָּקָם (*way-yā-qom*); with final guttural or *r* וַיִּסָּר *and he turned aside* (§ 8. 1 c), from סָר.

c. Participle קָם, מָת, &c.: *fem.* קָמָה, *pl.* קָמִים, *cstr.* קָמִי (*ā* unchangeable, § 41. 1 a).

d. Only in impf. Qal do ע"ו and ע"י vbs. differ (יָבִין, יָקוּם): there the characteristic ו or י appears. But in Hiph., e.g., they are alike: הָבִין, הָקִים.

¹ אָחִיו (see p. 153).

² *Waw* consec. with *perf.*

3. *Hiph.*—a. The *Hiph.* is of the regular form (יִקְטִיל, הִקְטִיל); only the vowel of the preformative (*hi, ya*), being now in the open syllable, becomes the corresponding tone-long vowel (*hē, yā*): הִקִּים (*f. הִקִּימה*), impf. יִקִּים; ptc. מִקִּים (formed fr. pf.). *Hoph.* הִיָּקם.

b. Jussive יִקֵּם: impf. with *waw consec.* וַיִּקֵּם; with final guttural or *r* וַיִּסֵּר (same as *Qal*) and *he removed* (§ 8. 1 c).

4. *Niph.* (נִקְוָם).—a. The preformative of the pf. is the (orig.) *na* lengthened to *nā* in the open syllable, and *qām* has passed into *qôm* (§ 2. 2. 1); hence נִקִּים (*f. נִקִּימה*). Impf. יִקִּים (from יִקְוִים).

b. Notice that the closing syllables of *Niph.* and *Hoph.* are not, as in the regular verb, alike.

5. *Pi'el*, &c.—The regular intensive forms, duplicating the middle radical (*e.g.* עִוֵּר *to surround*, from עִוַּר), are very rare and late. The intensive is usually formed by doubling the last radical—*Pōlēl* (*e.g.* קוֹמֵם, *pass.* קוֹמֵם *to raise up*, רוֹמֵם *to exalt*), or the first and last—*Pilpēl* (*e.g.* בִּלְבֵּל *to sustain*). Cf. § 26. 5.

6. (a) The vowels *i û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. 3 b (*e.g.* תִּקְוִינָה, 3 *f. pl. impf. Qal*, הִקִּימָה, 2 *s. m. pf. Hiph.*, are impossible), a vowel is often inserted between the stem and the consonantal affirmatives, and *i û* thus remain in the open syllable. The inserted vowel is *o* in perf., and *e* in impf.; *e.g.* תִּקְוִינָה, impf. *Qal*, הִקִּימוּהָ, pf. *Hiph.*, נִקְוִימוּתָּי, pf. *Niph.* (by dissimilation, § 35. 1 a) for נִקְוִימוּתָּי.

(b) Sometimes the regular vb. is followed, and no vowel is inserted. In that case *i û* become *ē* (*a* in pf. *Hiph.*) *ō* in the shut syllable; *e.g.* תִּשְׁבְּנָה (*they shall return*, fem. impf. *Qal* from שָׁב; but also תִּשְׁבְּנָה, (תִּשְׁבְּנָה, impf. *Hiph.*), הִנֵּפְתָּ (pf. *Hiph.* of נָפַח *to wave, swing*; but also הִנֵּפְתָּ). Sometimes, as we have just seen, both forms are found.

7. Some vbs. are both ע'ו' and ע'ו', though one form usually predominates; *e.g.* שׁוּם or שִׁים *to place* (impf. יִשִּׁים, very rarely יִשׁוּם), שׁוּשׁ or שִׁישׁ *to rejoice*.

8. A few ע'ו' verbs have forms which look like, and probably are, *Hiph.*'ls with the preformative dropped; *e.g.* בִּינָתִי (as well as בִּנְתִּי; at least בִּנְתִּי is attested) רִיבֹתִי as well as רִבָּתִי *thou strivest*. These abbreviated forms appear to be late.

קום } to arise	שים שום to set	שית to set
High. } to establish	שוב } to return	יונה f. } dove
נח to rest	High. } to restore	יונים } pl.
High. {	הניח to cause	רם to be high
	to rest, give	בוש to be ashamed
	rest to	בוא to come
	הניח to place,	בן to be firm (?)
	set down	(not found in <i>Qal</i>)
מות to die	הכין, כונן, High. <i>Pōl'el</i>	אור to shine
רוץ to run	to establish	ריב to contend
זעה ¹ f. sweat	סור } to turn aside	עיד High. to testify
	High. } to remove	מנוח resting-place
אף nostril, anger; dual אפים face (§ 43. 4)		
פף f. palm (of hand), sole (of foot)		נח Noah

EXERCISE. PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרוּ, אָרוּם, תָּשׁוּבוּ, תָּשׁוּבִינָה, יָרוּם,
אָמוּתָה, רָמָתָה, לָצוּד, תִּכּוֹן, הָרִימוֹת, וְהַשְׁבָּתִי, יָאִיר, וְיָרוּם,
אֶל־תִּשָּׁב, הִבִּיאָה, נָשִׁימָה, יִכְוֶנֶנָּה, מוּבָא, תִּמְחִית;
בָּנֵצַת אִפְיָה תֹאכַל לָחֶם עַד שׁוּבָה אֶל־הָאָדָמָה כִּי עָפָר אֶתָּה
וְאֶל־עָפָר תָּשׁוּב: ² וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמַּבּוּל² מִיָּם עַל־
הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: ³ יָדַע תִּדְעוּ כִּי אִם
מִמְּתִים אַתֶּם אֲתִי בִידֶם נָקִי אַתֶּם נִתְּנִים עָלֵיכֶם: ⁴ וְלֹא
מִצָּאָה הַיּוֹנָה מְנוּחַ לְבָהּ רִגְלָהּ וְתִשָּׁב אֶל־נֶחַל אֶל־הַתֵּבָה
וַיִּשְׁלַח יְדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה: ⁵ יְהוָה
אֱלֹהֵי תִשְׁבֵּנָא נָפֶשׁ הַיֶּלֶד הַזֶּה: ⁶ הִנֵּה אֲנִי מֵת וְהָיָה
אֱלֹהִים³ עִמָּכֶם וְהָשִׁיב אֶתְכֶם אֶל־אָרֶץ אֲבוֹתֵיכֶם: ⁷ אִם־
שָׁנָה תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים
וְעִבַּדְתָּם⁴ הָעֵדֶתִי בְּךָ הַיּוֹם כִּי אֲבַד תֹּאבֵד:

¹ *ē* unchangeable; because strictly יָעַה from יָעַע.

² *הַמַּבּוּל* is either a gloss on, or in apposition to, *מִיָּם*.

³ *With you*, from *עִם* (see p. 142, note 1).

⁴ *הָעֵדֶתִי*. The pf. High. of *עיד* has *־* instead of *־י*. The pf. (*I testify*) is used "to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker," Gesenius-Kautzsch, § 106. i,

And they fled the way of the wilderness. Depart not from-after Yahweh, but (and) ye shall serve him with all your heart. Arise, shine, for thy (*f.*) light is come. And he took not from his hand (that) which he had brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he arose in the morning and saddled his ass and went with the princes of Moab. And he called the man (*dat.*) and said unto him, Thou hast brought upon me and upon my kingdom a great sin. And his wife said to him, If Yahweh had wished (*pf.*) to kill us, he would not have taken (*pf.*) from our hand a burnt-offering. And the woman went out to meet the captain of the king's host and she said, Turn aside, my lord, turn aside unto me, fear not; and he turned aside unto her to the tent.

§ 41. NOUNS FROM 'AYIN WAW AND YODH.

1. First declension. See § 18.

קָם (<i>rising</i>)	<i>plur.</i>	קָמִים	<i>cstr.</i>	קָמִי ;	<i>fem.</i>	קָמָה
מָת (<i>dead</i>)	„	מָתִים	„	מָתִי	„	מָתָה
טוֹב (<i>good</i>)	„	טוֹבִים	„	טוֹבִי	„	טוֹבָה
מָקוֹם (<i>place</i>)	„	מָקוֹמוֹת &c.				
(מָנוֹר) (<i>sojourning-place</i>)	„	מָנוֹרִים	נָדַר	<i>to sojourn</i>		
מְנוּחָה (<i>resting-place</i>)	<i>fem.</i>	מְנוּחָה	נוּחַ	<i>to rest</i>		
	„	מְדִינָה		<i>a province</i> (דִּין <i>to judge</i>)		

(a) Whether or not the first three words are to be regarded as contracted from קָם, מָת, טוֹב (§ 22. 1), and therefore ideally falling within the first declension (§ 18), it is important to note that words of this type, derived from roots whose middle letter is י or ו, have *unchangeable* vowels; e.g. *pl. cstr.* קָמִי, not קָמִי (unlike דָם *blood*, which, not being from a root דָוָם, has *pl. cstr.* דָמִי, not מָתִי).

(b) Note, too, that י'ע' nouns with מ preformative have often, with inflectional additions (e.g. *pl. or fem.*), ו instead of י; cf. *pf. Niph.* נָקוּם, נָקוּמוֹת (§ 40. 6 a; so מְחוּס *sweet*, מְחוּסָה, &c.).

2. Second declension. See § 29.

ע"ו Nouns.

	A class.			I class.	U class.	
<i>abs.</i>	אור	שור	מָוֶה	none	סוס	שוק (שוק)
<i>cstr.</i>	”	”	מוֹה		”	”
<i>suff.</i>	אורי	שורי	סוּהי		סוּסי	שוקי
<i>plur.</i>	אורים	שורים	מוֹהִים		סוסים	שוקים
<i>cstr.</i>	אורי	שורי	מוֹהִי		סוּסי	שוקי
	(light)	(ox)	(death)		(horse)	(street)

ע"י Nouns.

	A class.			I class.	U class.
<i>abs.</i>	חיק	זית	חַיִל	שיר	none
<i>cstr.</i>	”	זית	חַיִל	”	
<i>suff.</i>	חיקי	זיתי	חַיְלִי	שירי	
<i>plur.</i>	(חיקים)	זיתים	חַיִלִּים	שירים	
<i>cstr.</i>	(חיקי)	זיתי	חַיְלִי	שירי	
	(bosom)	(olive)	(force)	(song)	

(a) Some of these words, in the absolute form, are manifestly *segholates*; *e.g.* מָוֶה, זֵית (p. 100, *footnote*); others, the majority, are not, *e.g.* אור, חיק—they are now simply monosyllables, with long unchangeable vowels.

Originally, however, words of the latter type will have been 'awr (or 'aur) and hayq (or haiq)—contracting respectively into 'ôr (אור) and hēq (חיק), but corresponding in their uncontracted form to *maḥk*, and therefore not unfairly regarded, in their ultimate form, as *segholates*.

(b) There is a distinct preference for the shorter form. Note that the shorter form appears in *all* the constructs (*i.e.* even where the *abs.* is dissyllabic, *e.g.* מוֹה *c.* זֵית, מוֹה *c.* חַיִל, זֵית *c.* חַיִל), and of course with suffixes (מוֹהִי, זֵיתִי, &c.); also, in most cases, even with the *abs. plur.*; *e.g.* מוֹהִים, זֵיתִים.

(c) In a few cases, however, the *plur.* has the longer form as in ordinary *segholates* (*e.g.* חַיִלִּים from חַיִל, cf. מַלְכִּים) even (though rarely) when the *sing.* is monosyllabic (cf. שְׁוֹרִים from שור, שְׁוֹקִים from שוק).

(d) With the rare exception just mentioned, the inflection

of monosyllabic nouns of this type proceeds with absolute regularity, because of the unchangeableness of the vowel (cf. מוֹם, § 19).

3. (a) In 'Ayin Waw nouns of the *a* class the primary vowel *a* is not assimilated to *e* (as, e.g., in *malk*, *mélekh*, מֶלֶךְ) but lengthened, probably under the influence of the *waw*, to *ā* (the form reserved in ordinary *ṣegholates* for pause; e.g. דִּרְךְ, p. דִּרְךְ, § 29. 1 a): thus מִוֶּת (not מוֹת), תִּוֶּת. (With suffix, בְּתוֹכָם *in their midst*.)

(b) In 'Ayin Yodh nouns of the *a* class the primary *a* was not lengthened to *ā*, probably because the word was pronounced practically as a monosyllable, and the helping vowel is not *ṣghol* but *hireq*, which is homogeneous with the *i*; e.g. not וִית but וֵית.

4. There are no וִ' nouns of the *i* class, nor וֵ' nouns of the *u* class, because these consonants have no affinity for these vowels (§ 2. 3 c, § 9. 2).

death מוֹת and so: midst תוֹךְ, evil אֵין.

light אור „ thorn קוֹץ, voice קוֹל, *pl. ḥth*, pit בור *ḥth*,
generation דור *īm* and *ḥth*, fowl עוף.

Like שור,—thorn חוֹץ.

horse סוס „ whelp נור, spirit ריח *ḥth*, street חוֹץ *ḥth*.

Like שוק,—pot דגדג.

olive זית „ ram אֵיל, wine יַין, no אֵין.¹

force חיל „ eye עֵין *ḥth* (wells), colt עֵיר, buck תֵּישׁ.

bosom חיק „ egg בֵּיץ only in *pl.*, calamity אֵיד, smell רֵיח.

song שִׁיר „ vanity רֵיק, judgment דֵּין, joy גֵּיל.

5. Many words have some irregularity:

house בַּיִת, *pl. בָּתִּים*, probably *bāttīm* or *bātīm* (see p. 153).

¹ אֵין, which often appears with a sort of verbal function, and is=*there is not* (cf. יֵשׁ *there is*, p. 130), not unnaturally takes verbal suffixes, occasionally strengthened by the *nun energicum* (§ 31. 7); they are אֵינִי, אֵינְךָ, אֵינָה, אֵינְנוּ, אֵינְכֶם, אֵינָם. E.g. Enoch walked with God וַאֲנִי and *he was not*. A verb accompanying אֵין must be in the participle; e.g. *ye do not keep* my ways, אֵינְכֶם שֹׁמְרִים.

Somewhat similarly עוד *yet, still*: עוֹדְנִי (עוֹדִי), עוֹדֶה, עוֹדֶה, עוֹדְנִי, עוֹדְנִי, עוֹדְנִי.

eye עֵין, *du.* עֵינַי eyes, *pl.* עֵינֹת wells.

night לַיְלָה, more usually לַיְלָה, where ה is acc. termination;
cstr. לַיְלָה, *pl.* לַיְלוֹת.

day יוֹם, *pl.* יָמִים (= יְמִים), § 9. This word is very irregular in treating its *ā* as merely tone-long: hence
pl. cstr. יָמִי.

head ראש, probably = ראש (§ 2. 2. 1), i.e. *ra'sh* (like *malk*),
plur. ראשִׁים contracted from ראשִׁים, cf. מַלְכִּים. The א, now silent and superfluous, preserves the memory of the time when the letter was a really integral part of the word—in its old form *ra'shu*.

פָּתַח to open (eyes) אָרְבָּה locusts (*coll.*) עוֹן iniquity, guilt

EXERCISE. TRANSLATE.

עֵינִי עַל-כָּל-דְּרִבְיָהֶם לֹא נִסְתָּרוּ מִלִּפְנֵי וְלֹא-נִצָּפְן עֲוֹנִם מִנְּגִד
עֵינִי: 2 לֹא תָמוּתוּ בִּי יָדַע אֱלֹהִים בִּי בְיוֹם אֲכַלְכֶּם מִן-הָעֵץ
וְנִפְקַחוּ עֵינֵיכֶם: 3 בְּרַמִּיכֶם וְחִיתֵיכֶם יֹאכַל הָאָרְבָּה: 4 חֵיל
גִּוִּים יָבֹאוּ לָךְ: 5 הַצִּלְתָּם אֶת-נַפְשֵׁיתִינוּ מִמָּוֶת: 6 לֹא אֶחָפֵץ
בְּמוֹת הַמָּוֶת: 7 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה מִתְּהַלֵּךְ בַּתּוֹךְ עֵץ
הַגֵּן לְרוּחַ הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי: 8 וּלְמַדְתָּם
אֶת-דִּבְרֵי אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בַּשַּׁבָּת בְּבֵיתְךָ וּבִלְכַתְךָ בְּדֶרֶךְ
וּבִשְׁכַּבְךָ וּבְקוֹמְךָ:

Behold I am old, I know not the day of my death. In those days there-was-not a king in Israel, (every) man did ² the (thing) upright in his (own) eyes. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou (*fem.*) arise, go to thy house; when thy feet come to-the-city, then (*waw cons.*) the boy shall die. And he offered the ram of the burnt-offering. And the men feared to return to their houses.

§ 42. DOUBLE 'AYIN VERBS.

(See Paradigm, p. 226.)

Verbs *Double 'Ayin* (e.g. סָכַב) so entirely resemble in their inflection verbs *'Ayin Waw*, that it is best to treat them immediately after this class. It is an open question whether

¹ Waw consec. pf.: *then . . . shall be opened.* ² יַעֲשֶׂה *impf.*, § 46. II. 2.

the root is to be regarded as monosyllabic and biliteral (סב), expanded in certain parts to סבב, or dissyllabic and trilateral (סבב), contracted in certain parts to סב. The duplication which is so common a feature of these verbs (*e.g.* סבבתי, 1 s. pf. Qal; סבבתי, 3 pl. pf. &c.) might seem to point conclusively to the presence of a repeated letter in the stem (סבב); it may equally well be due, however, simply to the desire to strengthen the second consonant of the short biliteral stem (סב, סב), § 7. 3 a. But whatever the explanation may be, the facts are simple enough; they are these—

(1) The longer form (סבב) is necessary when an unchangeably long vowel or double letter requires the presence of a third stem-letter; *e.g.* pres. and pass. ptc. Qal סובב, סובב; inf. abs. Qal סבוב; Pi. סבב.

It is also usual in the 3rd pers. pf.: סבבו, סבבה, סבב.

(2) a. In other cases the shorter form is used and the vowel is that which is found in the *second* syllable of the regular verb; *e.g.* inf. cstr. סב (cf. קטל), impf. Qal יסב (יִקְטַל), pf. Niph. נסב (נִקְטַל).

a. ל before such (monosyllabic) inf. constructs is pointed לִ; *e.g.* לָבוּ to plunder, לָרַב to become many (§ 14. 1 d); cf. § 39. 2. 2 d. ii.

β. With suffixes to the inf. cstr., *u* naturally appears in the sharpened syllable (§ 7. 7); *e.g.* בִּחְקוֹ when he inscribed (from חָקַק). Cf. § 43. 1 a.

b. Exceptions.—(i.) In the Hiph. the vowel has not risen to *i*, but remains *e* (sometimes *a*, esp. with gutt. and ר; *e.g.* הִמַּר he has made bitter); *e.g.* הִחַל to begin (impf. יִחַל). (ii.) The Niph. impf. follows the pf.: יסב (cf. יָקוּם, § 40. 4 a). (iii.) Stative vbs. always end in *a*, not *e*; *e.g.* מַר, מָל, נָד.

(3) a. As in 'Ayin Waw vbs. (§ 40. 2) the vowels of the preformative, standing in the open pretone, are tone-long; *e.g.* impf. Qal יסב—the original *ya* (§ 21. 1 a) lengthened to *yā*—with *waw cons.* וַיִּסַּב (*way-yā-ṣobh*); pf. Niph. נסב—the primary *na* lengthened to *nā* (cf. יָקוּם, § 40. 4); pf. Hiph. הִסַּב—*hi* lengthened to *hē* (§ 6. 2 b), ptc. follows the pf. מַסַּב (cf. מִקְיָם, § 40. 3 a), impf. יסב, with *waw cons.* וַיִּסַּב, Hoph. הוּסַב, יוּסַב.

b. In stat. vbs.—impf. in *a*—the *yi* of the preformative (§ 22. 2) is naturally lengthened to *yē*; cf. יָמַר, יָרַד.

(4) The double letter shows itself with all inflectional

affirmatives; and the tone (except in participles) is, as a rule, on the penult; as Niph. pf. נָסַבְהוּ, *f.* נִסְבָּהּ (נְ pretonic; therefore not נִ), 2 *m.* נִסְבֹּתָ, but ptc. נִסְבָּה, *f.* נִסְבָּהּ, *pl.* נִסְבִּים.

(5) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ê*, and in the impff. and related parts, *é*; as pf. Qal סָבַתָּ, impf. Niph. תִּסְבֶּינָה; cf. § 40. 6 a.

(6) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, cf. § 5. 3 (2 f. s. impf. Qal תִּסְבֶּינָה, impf. Hiph. תִּסְבְּינָה), when they lose the tone become the sharp *i* *u* (§ 7. 7); as 2 pl. fem. imper. Qal סִבִּינָה, impf. תִּסְבִּינָה; impf. Hiph. תִּסְבְּינָה.

(7) a. The regular Intensive is quite common; *e.g.* הָלַל to praise. Another form of Intensive, also much in use, is the so-called *Pô'el*; *e.g.* סוֹבֵב (cf. קוֹמֵם, § 40. 5) to encompass, עוֹלֵל to act severely, pass. עוּלָל, reflexive הִתְעוּלָל. More rare is the *Pilpêl*; *e.g.* גָּלַל to roll (§ 26. 5).

b. In the regular verb the *Pô'el* is found, though rarely, in the sense of aim or endeavour; *e.g.* שָׁרַשׁ to take root.

(8) In the impf. some vbs. duplicate the *first* radical, as in Aramaic; *e.g.* קָבַב, impf. יִקָּב to curse, יָקַר to bow down, יָדָם to be silent, יָחֵם to be finished. Some vbs. have both forms; *e.g.* סָבַב, Qal יִסַּב and יִסֵּב, Hiph. יִסְבֵּב and יִסְבֵּב; יָשָׁם to be desolate or astonished, יָשַׁם and יִשָּׁם.

בז to plunder	מד to measure	שָׁלַשׁ three
חם <i>st.</i> ¹ to be hot	מר <i>st.</i> to be bitter	כָּרַע to bow down
חן to be gracious	חל <i>Hiph.</i> to begin	נָעֻמִי Naomi
רע <i>st.</i> to be evil	צל <i>st.</i> to tingle	(No'mî)
גל to roll	רב to be or become	רחם <i>Pi.</i> to have
אר to curse	many, multiply	compassion
הג to hold a feast	נָוַר to sojourn	עָנָה to answer
רך <i>st.</i> to be soft	הִתְנַוֵּר to seek hospi-	עָנָה בִּי to testify
מק <i>Niph.</i> to waste away	tal (with)	against
מש to feel (grope)	גִּדְעוֹן Gideon	בָּדַד separation
לק to lick, lap	שָׂדֵי Almighty (?)	(always pre-
קל <i>st.</i> to be light (<i>Pi.</i>	שָׂרֵי remainder, rest	ceded by לְ)
to curse)		לָבַד apart

¹ i.e. *stative*.

EXERCISE. PARSE THESE WORDS.

בְּזוֹנוֹ, קָלוּ, וְחַגְתָּם, אָאָר, וַיִּחַן, גֵּל, תָּרַע, בָּיו, לָקַב, וְנָקַל,
וַיִּמְקָתָם, יִמַּד, הַשְׁמֹות, הַתְּמוֹ, תָּדַם, אָקַב, וַיִּתְּמוּ, תִּתָּם:
אֲנִי אֶעְבִּיר כָּל-טוֹבִי עַל-פְּנֵיהֶ וְחִנַּתִּי אֶת-אֲשֶׁר אֲחִין וְרַחֲמֹתַי
אֶת-אֲשֶׁר אֲרַחֵם: ² הִחַל הָאָדָם לָרֵב בָּאָרֶץ וּבְנוֹת יִלְדוּ
לָהֶם: ³ וַיִּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשָׁחוּ: ⁴ עַל-הָאִשָּׁה
אֲשֶׁר אֲנִי מִתְגֹּדֵר עִמָּה הִרְעוֹתָ לְהַמִּית אֶת-בְּנָה: ⁵ וַתֹּאמֶר
אֵלֶיהֶן אֶל-תִּקְרָאנָה לִי גַעֲמִי ¹ קָרְאֵן, לִי מָדָא כִּי הִמָּר שָׁדִי
לִי מָאֵד: אֲנִי מִלֵּאָה הִלַּכְתִּי וְרִיקָם הִשְׁבֵּנִי יְהוָה לָמָּה
תִּקְרָאנָה לִי גַעֲמִי ² וַיְהוּדָה עָנָה בִּי וְשָׁדִי הִרַע לִי: ⁶ וַיּוֹרֵד
אֶת-הָעָם אֶל-הַמִּים וַיֹּאמֶר יְהוָה אֶל-גִּדְעוֹן כָּל אֲשֶׁר יִלַּק
בְּלִשׁוֹנוֹ מִן-הַמִּים כַּאֲשֶׁר יִלַּק הַכֶּלֶב תַּעֲיֹג אֹתוֹ לְבָד:

I will curse (אר) them that curse (קל) thee. May Yahweh cause his face to shine upon thee and be gracious to thee. In the place where the dogs licked his blood shall they lick thy blood, even thine.³ Roll thy way upon Yahweh thy God and trust in him. The number of those who lapped (*Pi. ptc.*) was three hundred, and all the rest of the people bowed down upon their knees.

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

There are biliteral nouns and adjectives, as there are verbs, which duplicate the second radical before affirmatives; e.g. קָלָה *fem.* קָלָה *light*; עָם *people, suff.* עַמִּי *my people, pl.* עַמִּים.

	A class.		I class.	U class.
<i>abs.</i>	עָם	הָר	חֵץ	חֹק
<i>cstr.</i>	עָם	הָר	חֵץ	חֹק־
<i>suff.</i>	עַמִּי	הָרִי	חֲצִי	חֻמִּי
<i>plur.</i>	עַמִּים	הָרִים	חֲצִים	חֻמִּים
	(people)	(mountain)	(arrow)	(statute)

¹ Defective spelling, § 4 d.

² *Circumstantial clause*,—in which the order is: *waw*, then *subject*, and last *predicate*. *Waw* would be translated here "when."

³ See § 43. 6.

1. (a) In their monosyllabic form the primary vowels *i* and *u* (evident in the forms with suffixes, plur., &c.; e.g. חֲצִי *arrows*, חֲקִים *statutes*; cf. 42. 2 a. β : notice *u*, not *o*, before double letter, § 7. 7) become tone-long \bar{e} and \bar{o} , e.g. חֵץ, חֹק. The vowel *a*, however (cf. עָמִי), usually remains, e.g. עָם (not עֵם), except, in certain nouns, in combination with the article, when it becomes \bar{a} ; e.g. הָעָם, הָהָר, § 12. Sometimes the *a* is thinned to *i* before suffixes and plur.; e.g. מִסֵּב *morsel*, מִפְתִּים (§ 2. 2. 4, § 6. 2 d. i.).

(b) The vowel under מ preformative is sometimes lost (e.g. מִסֵּב *circle*, מִסְבִּים) and sometimes preserved (e.g. מִסְבָּה *curtain*, cstr. מִסְבֵּה; מִגֵּן *shield*, מִגְנֵי *my shield*).

(c) Rarely a trilateral form, of the *segholate* type, has been developed in the plur.; e.g. עַמִּים *peoples*, צִלְלִים from צֶל *shadow* (צִלִּי *my shadow*), הָרִירִי, cstr. pl. of הָרִי.

2. As gutturals and ר cannot be doubled, the preceding vowel is usually lengthened; thus קָל, *f. קֹלָה, m. pl. קָלִים, f. קָלוּה*; but רָעָה, רָעִים, רָעוּת. So הָרִי, *s. pl. הָרִים*. Before a virtually doubled ה the short vowel remains. פָּח *snare*, פָּחִים. In either case, of course, the vowel is unchangeable, hence pl. cstr. רָעִי (not רֵי), הָרִי, &c. § 8. 4 b.

3. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that—(i.) Words of this class ending in *a* sound have usually short *a*, while the words of other classes which they resemble, as דָּם *blood*, § 18, קָם *standing*, § 41, have \bar{a} (notice the very different cstr. plurals קָמִי, קָמִי, עָמִי). (ii.) Words of this class ending in *e* sound are distinguished from *segholates* of 'Ayin Yodh like הָיִק, § 41, by wanting *yodh*. They quite agree in form with words like מָת, § 41, and נָשֵׁם, § 30, which, however, are not a numerous class (notice the difference before suffixes, נָשְׁמִי, מָתִי, חָצִי). (iii.) Words of this class ending in *o* sound are distinguished from adj. and *segholates* of 'Ayin Waw like טוֹב and קוֹל, § 41, by wanting *waw*.

4. To this class may also be relegated (i.) a few words of the first declension type; e.g. גָּמֵל *camel*, pl. גָּמְלִים; עֲצָב *idol*, pl. עֲצָבִים; אֹפֶן *wheel*, קָטָן *little*, קִטְנִים, עֶמֶק *deep*, fem. עֲמֻקָּה, &c.; (ii.) two or three monosyllables from roots with medial *n* (always assimilated); e.g. אָף, *nostril, anger* (= *anp*, from root אָנַף), suff. אָפִי, du. אָפִים; עֵז *she-goat*, pl. עֵזִים; (iii.) words that double the last consonant; e.g. שְׁאֵנָן *at ease*, שְׁאֵנִים.

יְמִינוּ: 7 הִנֵּה הָעֵלְמָה יִלְדֶּת בֶּן וְקָרָאת¹ שְׁמוֹ עֲמֹנוּ אֵל:
8 וַיָּבֹא אֶל-בֵּיתוֹ זַעֲקָה וַיִּשְׁכַּב עַל-מִטָּתוֹ וַיִּסַּב אֶת-פָּנָיו וְלֹא
אָכַל לֶחֶם: 9 אֱלֹהִים לֹא תִקַּל וְנָשִׂיא בְעַמָּה לֹא תֵאָר:
10 אֱלֹהִי הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּשְׁמְרוּ בָאָרֶץ אֲשֶׁר
נָתַתִּי לָכֶם לְרִשְׁתָּהּ כָּל הַיָּמִים אֲשֶׁר-אַתֶּם חַיִּים עַל-הָאָדָמָה
כִּי עֲמִי אַתֶּם:

Comfort ye my people, speak to (עַל-) their heart, and cry unto them that their warfare is fulfilled (full). Plead with your mother, plead, for she is not my wife, and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. And the captain of the host sent messengers to the king, saying: Make thy covenant with me, and behold, my hand (shall be) with thee, to turn-round² unto thee all Israel.

§ 44. LAMEDH HE (LAMEDH WAW AND YODH) VERBS.

(See Paradigm, p. 228.)

The ה in this class of verbs (e.g. נָלַה *to uncover, reveal*) is not a genuine letter of the root, but a mere vowel sign, indicating *ā*. (When the ה is truly consonantal, it takes *mappiq*, § 7. 8, e.g. נָבַה *to be high*, and the vb. is treated like a *Lamedh guttural*, § 37.)

The last letter of the stem is properly either י (*gālay*) or ו (e.g. שָׁלוּ *shālāw*), though forms with *yodh* have acquired such a preponderance that only a few traces of stems with *waw* now appear. *Lamedh Yodh* (or *Lamedh Waw*) would therefore be a more appropriate term, as ה is not integral to the root.

The original י of נָלַה (now נָלָה) is still seen in the pass. ptc. Qal, נָלְוִי (*gāluy*, cf. קָטַל), and in some pausal forms; e.g. הִלָּוּ they seek refuge (cf. קָטַלוּ). The original ו of שָׁלוּ is seen in the words שָׁלוּ (shalw) at ease, שָׁלוּ (shalwā) ease (שָׁלוֹתִי I was at ease, 1 s. pf. Qal, in Job 3. 26).

¹ Probably to be regarded as a rare form of the 3rd sing. fem. pf.

² Hiph. סָבַב.

1. The letter ה, appropriate (as = \bar{a}) in the 3rd s. m. pf. Qal, came to be regarded as part of the root, and consequently (just like the ל of קטל) appears in *all* (3rd s. m.) perfects, imperfects, participles (except pass. Qal, e.g. וְנָלִי), and absolute infinitives.

The vowel preceding ה frequently differs, in a way difficult to account for, from that of the corresponding part of the regular verb: the respective endings are as follows:

- (a) ה in *all* perfects, e.g. נָלָה, נִנְלָה, וְנָלָה, &c.
- (b) ה in *all* imperfects, e.g. יִנְלֶה, יִנְלֶה, יִנְלֶה, &c.
- (c) ה in *all* participles (exc. pass. Qal) absolute; e.g. נֹלֶה (f. נֹלֶה), מְנֹלֶה, מְנֹלֶה, &c.
Ptc. cstr. is in ה ..; e.g. נֹלֶה, &c.
- (d) ה in *all* imperatives; e.g. נִלְה, נִלְה, הִנְלֶה, &c.
- (e) Inf. abs. has the ordinary vowel of the regular vb.; Qal נִלְה, Hiph. הִנְלֶה.
- (f) Inf. cstr. adds the fem. ending ת (cf. § 33. 2 b), making the termination ות; e.g. Qal נִלְוֹת, Pi. נִלְוֹת, Hiph. הִנְלֹת.

The ordinary form of the 3rd s. fem. נִלְתָה, נִנְלְתָה, &c., has in reality a double fem. termination.

2. When the third radical (*i.e.* the ultimate י) is not final but stands under inflection:

(1) Before vocalic affirmatives, י, י, or ה, the *yodh*, coming between two vowels (e.g. קָטְלִי, קָטְלִי *gāl'yā*) disappears and is dropped; thus קָטְלִי.

It is also dropped before suffixes; e.g. (from עָנָה) עָנִי *he answered me*, עָנָה . . . *him* (always the form הוּא with pf.), עָנָם . . . *them*, יַעֲנֵם *he will answer them*, וַיִּרְאֵהוּ *and he saw him* (רָאָה).

(2) At the end of a syllable (*i.e.* before a consonantal affirmative; e.g. Niph. נִנְלִי, נִקְטְלִי) the *yodh*, preceded as it always is by *a*, creates primarily, as we have seen, by strict analogy, the combination *ay*.

(a) This *ay* most naturally becomes the diphthongal \bar{e} , § 2. 2. 1. Thus נִנְלִי becomes נִנְלִי. This \bar{e} prevails exclusively in perf. pass., *i.e.* Niph. Pu. (נִלְיָה) and Hoph.;

(b) but in the other parts it also appears as \bar{e} , which in

perf. Qal is found exclusively, and in other perff. alternatively with *el*, as Qal גָּלִיתָ ; Pi. גָּלִיתָ and גָּלִיתָ ;

(c) before נָה of imperf. and imper. it becomes *el* (§ 3. 2. 2 b), as תִּנְלִינָה, גָּלִינָה regarded as pure long ; 'cf. § 3. 2. 2 b), as תִּנְלִינָה, גָּלִינָה.

3. Of the few vbs. ending in *waw*, שָׁחָה (שָׁחוּ) is found very frequently, usually in the Hithpa'lel (הִתְקַטְּלָה) to bow down, prostrate oneself. The pf. would be strictly הִתְשַׁחֲוּ (wēw), then (as all pfs. end in הָ) הִשְׁתַּחֲוּהָ (§ 26. 3 a. ii.), impf. (wēw), pl. יִשְׁתַּחֲוּוּ (wū). Apoc. impf. sing. (§ 45. 1) strictly יִשְׁתַּחֲוּ. But, as it is characteristic of final (consonantal) *w* to pass into the unaccented homogeneous (vocalic) *u*, this becomes יִשְׁתַּחֲוּי (not תָּ, perhaps because the ה was felt to be virtually doubled).

4. In pf. with *waw consec.* the accent is not usually thrown forward : e.g. וַעֲשִׂיתָ, not וַעֲשִׂיתָ and thou shalt make ; cf. § 38. 1. 6.

היה to be	שָׁחָה to drink	רָרָה to rule
עָשָׂה to do	שָׁקָה ¹ Hiph. to give drink,	נָחָה Hiph. to smite
קָנָה to acquire	water	פָּנָה f. corner
מָנָה to count	הָרָה to conceive	אָרוֹן (with article
בָּכָה to weep	עָלָה to go up	הָאָרוֹן) chest, ark
מָחָה to blot out	גָּלָה to reveal, open	הַיַּרְדֵּן the Jordan
בָּנָה to build	רָאָה to see	עָנָן cloud
כָּסָה Pi. to cover	פָּרָה to be fruitful	עָנָן Pi. to bring
רָבָה to increase	צָוָה Pi. to command	clouds

Not before the inf. is rendered by לִבְלִיתִי with inf. cstr. ; e.g.

צָוָה אֶת-הָאִישׁ לֶאֱכֹל He commanded the man to eat

” ” ” not to eat לִבְלִיתִי אֶכֶל ” ”

EXERCISE. TRANSLATE.

כֹּה אָמַר יְהוָה לַעֲצָמוֹת הָאֵלֶּה הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ וְחַיִּיתֶם : 2 צִוָּה אֶת-הַכֹּהֲנִים נֹשְׂאֵי אֲרוֹן יְהוָה וַיַּעֲלוּ מִן הַיַּרְדֵּן : 3 לֹא אֶסֶף עוֹד לְהַכּוֹת אֶת-כָּל-חֵי בְּאֶשֶׁר עָשִׂיתִי : 4 אֲבֹן² מֵאִסּוֹ הַבּוֹנִים הָיְתָה לְרֹאשׁ פָּנָה : 5 וְהָיָה³ בְּעֲנֵנֵי עָנָן עַל-הָאָרֶץ וְנִרְאָתָה הַקִּשְׁתַּ בְּעָנָן : וְהָיְתָה הַקִּשְׁתַּ בְּעָנָן וְרִאִיתִיהָ לְזָכָר בְּרִיתִי : 6 שָׂא נָא עֵינֶיךָ וּרְאֵה כִּי אֶת-כָּל-

¹ Used instead of Hiph. of שָׁחָה.

² Relative unexpressed.

³ § 3. 2. 3 b, § 7. 5.

הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לָּהּ אֶתֶּנָּהּ: וְשִׁמְתִּי אֶת־זֶרְעָהּ בְּעֶפְר
הָאָרֶץ אֲשֶׁר אִם יוֹכֵל אִישׁ לִמְנוֹת עֶפְר הָאָרֶץ גַּם זֶרְעָהּ
יִמָּנֶה: 7 וַיֹּאמֶר פָּרְעָה לָּהּ מִעָלִי הַשָּׂמֶר לָּהּ אֶל־תִּסֶּף רֹאוֹת
פָּנֵי בִי בְיוֹם רֹאוֹתֶיהָ פָּנֵי תָמוּת: 8 מִי יִשְׁקֶנִי מָוִם: 9 וְאֲנִי
הִנְנִי מַמְטִיר עַל־הָאָרֶץ אַרְבַּעַם יוֹם וְאַרְבַּעַם לַיְלָה וּמַחִיתִי
אֶת־כָּל אֲשֶׁר עֲשִׂיתִי מֵעַל פָּנֵי הָאֲדָמָה: 10 נַעַר הִיִּיתִי
גַּם־זִקְנָתִי וְלֹא רִאִיתִי צָדִיק נֶעֱזֵב וְזָרְעוֹ מִבְּקֶשֶׁלֶחֶם:

Behold, thy maid is in thy (*f.*) hand, do to her the (thing) good in thine eyes. And they left off building the city. I am not able to do (any)thing until thou come thither. And the waters increased very (much), and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden, lest thou die. For thou, Yahweh of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he said unto the children of Israel, (At)-evening¹ (*acc.*) then (*waw. cons. pf.*²) shall ye know that Yahweh hath brought you out from the land of Egypt, and (in-the)-morning (*acc.*) then shall ye see his glory.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. (1) The *Jussive* or shortened impf. and the imper.³ in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign), and hence is often called the *Apocopated* impf. &c. The contraction occasions some alterations within the word. Thus: *impf.* *Qal* יִגְלֶה, *apoc.* (by loss of הֶהּ) יִגְלֵ. (*a*) This form is found in some vbs.; *e.g.* וַיִּשָּׁבֶה and he took captive (from שָׁבַהּ). (*b*) But, just as סָפַר becomes סִפֵּר (§ 29. 1 a. a), so, in certain vbs., the form יִגְלֵ has become יִגְלֵ; *e.g.* וַיִּתְּפֶנּוּ and she turned (תִּפְּנֶה), (gutt. וַיִּתְּפַע and she wandered (תִּפְּעֶה).

¹ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

² Following עָרַב, which is *equivalent* to a clause in the impf. (§ 23. 5 b).

³ The *Qal*—יִגְלֶה—of course cannot contract. In the other parts both longer and shorter forms are found; *e.g.* צִוֵּה and צִוֵּה, *command*, Pi. imper. of צִוָּה.

(c) Other vbs. have the long vowel, but no helping §'ghol, e.g. וִיבֶה and he wept. (d) Others, again, have the helping vowel, but only the short vowel in the open syllable; e.g. וִיבֹן and he built (gutt. וִישַׁע and he gazed שָׁעָה). Thus there are four types, יִגַּל, יִגַּל, יִגַּל, יִגַּל.

(2) Similarly with *impf. Hiph.* יִגְלֶה, *apoc.* יִגַּל. (a) This form is found in some vbs., e.g. וִישַׁק and he watered. (b) But just as מִלֵּךְ becomes מִלָּךְ (§ 29), so in certain vbs. the form יִגַּל has become יִגַּל; e.g. וִיפֶר and he made fruitful (פָּרָה).

So *imper. Hiph.* (הִגְלֶה = הִגַּל) = הִגַּל; e.g. הִרְבּוּ make abundant (*apoc. Hiph. imp. of רָבָה* = הִרְבּוּ, through הִרְבָּה).

(3) Gutturals in the *Pe guttural* vbs. naturally take *pathah*: *apoc. impf. Qal, Hiph. of עָלָה* to go up (יַעֲלֶה) = יַעַל, cf. נָעַר, § 36. 2. 1; *apoc. imper. (הַעֲלֶה) = הַעַל*. In such vbs. the *impf. Qal* and *Hiph.* are identical.

(4) These contracted forms of *impf.* are used with *waw* consec., e.g. וַיַּעַל and he went up (*Qal*), or brought up (*Hiph.*), though full forms with *waw* are not uncommon. The following list summarizes the chief facts:

<i>impf. Qal</i>	יִגְלֶה	<i>apoc.</i> יִגַּל or יִגַּל = יִגַּל or יִגַּל.
<i>impf. Hiph.</i>	יִגְלֶה	„ יִגַּל = יִגַּל.
<i>imper. Hiph.</i>	הִגְלֶה	„ הִגַּל = הִגַּל.
<i>impf. Niph.</i>	יִגְלֶה	„ יִגַּל.
<i>impf. Pi.</i>	יִגְלֶה	„ יִגַּל.
<i>imper. Pi.</i>	גַּלֵּה	„ גַּל.
<i>impf. Qal, Hiph.</i>	יַעֲלֶה	„ יַעַל.
<i>impf. Qal</i>	יִרְאֶה	„ יִרָא, &c. With <i>waw</i> cons. 3 s. <i>m.</i> alone יִרְאֵה (and he saw; also <i>Hiph. and he showed</i>), 3 s. <i>f.</i> וַיִּרְאֵה, 1 s. וַיִּרְאֵה. <i>impf. Niph.</i> יִרְאֶה, <i>apoc.</i> יִרָא.

2. The common verb הָיָה to be has some irregularities, which may be summarized thus:

(1) The gutt., when initial, takes ḥat. §'ghol. as *imper.* הָיִה.

(2) With any prefixed letter the gutt., when without a vowel, takes simple sh'wa, and the prefix *hireq*, as *impf.* יְהִיָּה.

(3) Apocopated *impf.* is primarily יְהִי *yiky*. But, as it is characteristic of final (consonantal) *y* to pass into the accented homogeneous (vocalic) *ē*, this becomes יְהִי *yēhī*, with simple

waw וַיְהִי, with *waw* consec. וַיְהִי and it came to pass. See nouns of 2nd declension in this § (45. 3 b. 1).

The verb *to live* has mostly the same peculiarities.

a. *Waw* before the imp. sing. takes ׀ as וַיְחַיֵּה (not ו) and of course ׀ in 1st sing. impf. אֶחַיֵּה. The preform. letter always takes *Methegh*; e.g. יִחַיֵּה, etc.

b. As the ultimate form of the vb. for *to live* is חַיִּי, which appears in the form of חַי (§ 43) as well as of חַיִּה (§ 44, also p. 87, note 5), the plur. of חַי *living* is חַיִּים (which also means *life*).

3. Nouns from Verbs ל"ה.

First and third declensions.

<i>abs.</i>	מִקְנֶה	קֹנֶה	עֹלֶה	שָׂדֶה	יָפֶה	<i>fem.</i> יָפָה
<i>cstr.</i>	מִקְנֶה	קֹנֶה	עֹלֶה	שָׂדֶה	יָפֶה	יָפָה
<i>suff. 1</i>	מִקְנֵי	קֹנֵי	עֹלֵי	שָׂדֵי		
3 <i>m.</i>	מִקְנֵהוּ	קֹנֵהוּ	עֹלֵהוּ	שָׂדֵהוּ		
3 <i>f.</i>	מִקְנֶהָ	קֹנֶהָ	עֹלֶהָ	שָׂדֶהָ		
<i>pl.</i>	מִקְנֵימָם	קֹנֵימָם	עֹלֵימָם	שָׂדֵתָם	יָפִים	יָפֹת
<i>cstr.</i>	מִקְנֵי	קֹנֵי	עֹלֵי	שָׂדֵת	יָפִי	יָפֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.	U class.
<i>abs. sing.</i>	אֶרֶץ (אֶרֶץ)	פֶּתִי פָרִי נָדִי	חֶלְצִי חֶלְיִי תֶחֱלִי
<i>pause</i>	"	פְּתִי פְּרִי נְדִי	חֲלִצִי חֲלִיִּי חֲלִיִּי
<i>suff. 3 m.</i>		פְּרִי (נְדִי)	חֲלִצִי חֲלִיִּי
<i>plur.</i>	אֶרֶצִּים	נְדִיִּים פֶּתַיִם	חֲלִיִּים
		and	
<i>cstr.</i>	קֶצֶי נְדִי פֶתִי	חֲלִינִי I <i>pl.</i>	
	(lion)	(end) (kid) (fruit) (simple) (half) (sickness) (waste)	

a. *First and third declensions.*—(1) The vocalic sound at the end of these words is, in the absolute (cf. מִקְנֶה), the broad *ṣḡhol*, which becomes the closer *ṣere* in the construct (מִקְנֶה). Comp. the relation of the impf. יִנְלֶה and imper. נִלֶּה in the verb.

(2) The vocalic termination is absorbed in the vowel of the affirmative, e.g. מִקְנֵי—the ׀ of מִקְנֶה has disappeared. So רֹעֶה *shepherd*, רֹעִי *my shepherd*; יָפֶה, יָפִים, &c.

(3) a. The final *e* sound naturally admits the suffixes *lu*,

ha, &c., of 3 pers.—the original form of this suffix (§ 19. 1); cf. suffix to impf. of vbs. (§ 31. 2 b). In 3 m. s. הוּ is found exclusively (*e.g.* מְקַנְהוּ, not מְקַנּוּ); in 3 f. usually הָ (cf. suffix to impf. of vbs.), *e.g.* עֲלָהּ; rarely הַ (*e.g.* שָׁדָה).

β. Forms like מְקַנְיָי *thy cattle*, שְׂדֵיֵינוּ *our field*, are probably not plur. but sing. written with the original י of the root, seen, *e.g.*, in שְׂדֵי, the poetic form of שָׁדָה.

b. *Second declension*.—(1) a. Nouns of the regular formation, *e.g.* בָּכָה *weeping*, הִנָּה *murmuring* (like מָלָה), are rare. As a rule the fundamental י or ו appears. It is characteristic, as we have seen (§ 45. 2. 3), of final (consonantal) *y* to pass into accented (vocalic) *i*, which has the effect of reducing the preceding vowel to *sh'wa*; and of final (consonantal) *w* to pass into unaccented (vocalic) *u* (§ 44. 3). Thus an original פָּרִי *pary* (from פָּרָה = פָּרִי *to be fruitful*) becomes פְּרִי *p'rî* (in pause פִּרִי with the accent on the orig. syllable); an orig. חֲצִי *hiçy* (from חָצָה = חָצִי *to divide*) becomes חֲצִי (*p.* חָצִי, the orig. *i* becomes tone-long *ē*); an orig. קָדִישׁ *holy* or קָדִישׁ (from קָדַשׁ = חָלִי *to be sick*) becomes קָדִישׁ (*p.* קָדִישׁ).

β. Nouns ending in ו are few. An original קָצִי would become קָצִי (1st syll. open and accented, therefore *ā*; not found, but cf. שָׂחָו *swimming*), cstr. pl. קָצִיו (like מְלָכִי) in which the *warw* resumes its primary consonantal power. So an orig. *tahw* or *tuhw* becomes תָּחִי, תָּחִי.

(2) When any affirmative or suffix is appended, the vowel as in other *segholates* removes to the first syllable; *e.g.* the *a* in אֲרִיָּה (an alternative word for אֲרִי *lion*; אֲרִיָּה *his sickness* (cf. קָדִישׁ, *holy*). In many nouns of the A class the *a* has been thinned to *i* (cf. פָּרִי, גִּדִּי) so that with suffixes they have all the appearance of I class nouns (cf. שְׂמִישׁ, שְׂמִישׁ, § 29. 1 b).

(3) In the plur. *yodh* is sometimes softened into 'aleph before another *yodh*; *e.g.* פְּתָאִים oftener than פְּתָיִים; and in the *cstr.* the pretonic *ā* many times remains; *e.g.* גִּדִּי.

c. The short words יָד *hand*, דָּם *blood*, &c., which follow in their inflection the *first* declension, and the words בֶּן *son*, שֵׁם *name*, &c., which follow the *third*, appear to be contractions of forms derived from stems לָהּ. The words אָב *father*, אָח *brother*, fem. אֵחָה.

sister, חָם *father-in-law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection, *e.g.* sing. cstr. אָבִי, 2 m. אֲבִיךָ, 3 m. אֲבִיהוּ or אָבִיו, 3 f. אֲבִיָּה, &c. See Table of Irreg. Nouns, p. 153.

4. Our reciprocal pronouns are expressed in Hebrew more concretely by nouns, *man, woman, brother, sister, friend*, &c.; *e.g.*

<i>and they spake to one another</i>	וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ
	אֶל-אֶחָיו " "
<i>and they smote one another</i>	וַיִּכּוּ אִישׁ אֶת-אֶחָיו
<i>and they (f.) clave to one another</i>	וַתִּדְבַּקְנָה אִשָּׁה בְּאֶחָתָהּ
	בְּרֵעִיתָהּ " "

5. Our reflexive pronouns are rendered chiefly in two ways: (i.) by the Niph. or Hithp. of the verb.; *e.g. they hid themselves* נִסְתָּרוּ, *they girded themselves* הִתְאַוְרוּ; (ii.) by nouns, such as לֵב heart, קֶרֶב inward part, נֶפֶשׁ soul; *e.g. And he said to himself* וַיֹּאמֶר אֶל-לְבוֹ, *And she laughed within herself* וַתִּצְחַק בְּקֶרְבָּהּ, *He has sworn by himself* נִשְׁבַּע בְּנַפְשׁוֹ.

מַעֲשֵׂה work	עֲנִי affliction	רִיב (<i>f.</i> מְרִיבָה) strife
יָפִי beauty	מָכַס covering	חִתִּים Hittites
רֵעֵה friend	רֹעֶה shepherd	לֹז Luz <i>f.</i> well
מֵרָאָה appearance	חָלָה to be sick	חֶמֶת (<i>rare</i>) water-
שְׁבִי captivity	קָנָה (<i>rare</i>) <i>Niph.</i> to	skin, bottle
מִשְׁקֵה } butler	be gathered	מְבוֹא entrance
(butlership)	together	מַכָּה <i>f.</i> blow, plague
מִקְנֵה cattle	לָחִי cheek, <i>dual</i> לָחַיִּים	שָׁכַר to be drunken

EXERCISE. TRANSLATE.

וַתֵּהָר וַתֵּרָא בִּי הֶרְתָּה וַתִּגְלַל גְּבֻרָתָהּ בְּעֵינֶיהָ: 2 הִתְהַלְּךְ לִפְנֵי יְהוָה תָּמִיד וַתִּקְמָתִי אֶת-בְּרִיתִי לְהוֹיֹת לָהּ לְאֵלֵהִים: 3 וַיִּסָּר נָתַתְּ אֶת-מָכַסָּהּ הַתְּבָה וַיֵּרָא וַהֲגִה חֲרָבִי פָנֶי הָאֲדָמָה: 4 וַיִּשָּׁע נָתַתְּ בָּרֶם וַיִּשְׁתַּ מִּדְּהִינוּ וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ¹ אֶהְלָה:

¹ This form of the 3 s. *m.* suff. infrequently met with, points back to the older ending הוּ (cf. § 19. 1); the ה, which was there consonantal (*hu*), is here retained as a vowel letter.

5 וַיַּחַל הַמֶּלֶךְ בְּרַגְלָיו וּגְסֵם-בְּחָלָיו לֹא דָרַשׁ אֶת־יְהוָה: 6 נָמָה
 נִדְּהָ וַחֲעַל אֶת־הַצְּפֹרְדִּים: 7 וַיְהִי רִיב בֵּין רַעֲי מִקְנֶה אֲבָרָם
 וּבֵין רַעֲי מִקְנֶה לֹט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ אֶל־כָּא תְּהִי
 מִרִּיבָה בֵּינִי וּבֵינֶךָ: 8 וַיֵּרָא יְהוָה אֶל־אֲבָרָם וַיִּבֶן שָׁם אֲבָרָם
 מִזֶּבֶחַ לַיהוָה הַנֶּרְאָה אֵלָיו: 9 וַיְהִי שֵׁם יְהוָה מְבָרָךְ: 10 וַיִּרְאֵהוּ
 הַשְּׁמֵרִים אִישׁ יוֹצֵא מִן־הָעִיר וַיֹּאמְרוּ לוֹ הֲרֹאנוּ נָא אֶת־מִבּוֹא
 הָעִיר וַעֲשִׂינוּ עִמָּךְ חֶסֶד: וַיִּרְאֵם אֶת־מִבּוֹא הָעִיר וַיָּבֹאוּ אֶת־
 הָעִיר לַפִּיחָרָב וְאֶת־הָאִישׁ שִׁלְחוֹ: וַיִּלָּךְ הָאִישׁ אַרְצַת הַחַתִּים
 וַיִּבֶן עִיר וַיִּקְרָא שְׁמָהּ לֹזוֹ הוּא שְׁמָהּ עַד הַיּוֹם הַזֶּה:

And Noah did according to all that Yahweh commanded him. And he commanded the priests, saying, Come up out of the Jordan; and they went up. And the man of God stretched out his hand and brought up the frogs, and Pharaoh saw the plagues, and he feared (with) a great fear. And it came to pass, when they were in the field, that the man rose up against (אל) his friend and slew him. Let the waters be gathered together unto one place, and let the dry land appear; and it was so. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water,¹ and made the boy drink. And the captain of the host said, Who (ever) shall smite Qiryath Šēpher and take it, then (*waw cons.*) I will give him my daughter to wife. Bow (נמה, *Hiph.*) thy heavens and come down.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly א"ל or ה"ל with some other peculiarity. Some common verbs are these:

(1) א"ל and ל"ף.—נָשָׂא *to lift*, impf. יִשָּׂא, pl. יִשָּׂאוּ (§ 7. 5); imp. שָׂא, suff. לְשָׂאת, בִּשְׂאֵת, &c., but usually שָׂאת, &c., inf. c. שָׂאת, שָׂאוּ, שָׂאוּנִי, שָׂאוּהוּ.

(2) א"ל and פ"ו.—יָצָא *go out*, impf. יֵצֵא, imp. יָצָא, inf. c. יָצָאת, לְיָצָאת. Hiph. הוֹצִיֵּאת, הוֹצִיֵּאת, &c.

(3) א"ל and ע"ו.—בָּא *to come*, perf. בָּא, &c., impf. יָבוֹא, inf. יָבוֹא, part. בָּא. Hiph. הִבִּיֵּאת, הִבִּיֵּאת, &c., but usually הִבִּיֵּאת, &c., before suff.

(4) א"ל and פ"ף.—נָמָה *to stretch*, impf. יִנְמֶה, apoc. יָנֵם, &c. Hiph. יִנְמֶה, &c.

¹ Acc. (cf. § 38. 3).

נכה *to smite*, הִכָּה, impf. יִכֶּה, apoc. יָךְ, inf. הִיךְ, part. מִכֶּה.

(5) אָבָה and לָ"ה.—אָבָה *be willing*, impf. יֵאָבֵה, apoc. אֵבָה, Pr. 1. 10. אָלָה *to swear*, apoc. וַיֵּאָל; 1 S. 14. 24 (יֵאָלָה = יֵאָלָה = יֵאָלָה), § 2. 2. 1, § 35. 1 a). Poet. אָתָה *to come*, impf. יֵאָתָה, apoc. יֵאָתָה, Is. 41. 25, cf. Deut. 33. 21.

(6) לָ"ה and פָ"י.—יָרָה *to cast, shoot*, imp. יִרֶה, inf. יִרֹת. Hiph. הִוָּרָה *to direct, teach, instruct* (cf. תוֹרָה *direction, instruction, law*), impf. יוֹרָה, apoc. וַיֹּר, 2 K. 13. 17. יָפָה *be beautiful*, impf. יִיפֶה, apoc. וַיִּיפֶה, Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters ו, י, נ, are often allied in meaning. Thus : וָעֵץ, יָעַץ *to advise*, יָנַר, נָר *to fear*, יָצַב, נָצַב *to place*, נָפַח, פָּוּחַ *to blow*, עָטָה, יָעַט *to cover*. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

(1) בֹּוֹשׁ *be ashamed*, see Parad. § 40. Hiph. הִבִּישׁ reg., and also יִבֵּשׁ from הוֹבִישׁ.

(2) טוֹב *be good*, perf., part., inf. טוֹב; but impf. יִטֵּב and Hiph. הִיטִיב from יִטֵּב.

(3) הָלַךְ *to go*, perf., inf. abs. הִלֹךְ, part. הֹלֵךְ; impf. יִלְכֶּה, inf. c. לָכֶת, suff. לִכְתִּי, imp. לָךְ, Hiph. הוֹלִיךְ from ילך (וּלך). Later style forms impf. and inf. cons. from הָלַךְ (יִהְלֹךְ, הִלְכֶּה).

(4) יָנַר *to fear*, perf., part. יָנַר; impf. יִנָּר, imp. נָר, Job 19. 29, from נָר.

(5) יָכַל *be able*, inf. abs. יָכֹל, inf. cons. יִכָּלֶת, impf. יִכָּל (regarded by some, less probably, as impf. Hoph.).

(6) יָסַף *to add*, perf., part., in Qal; Hiph. הוֹסִיף in perf., impf. (וַיֹּסֶף, וַיִּסְפוּ), and inf. cstr. הוֹסִיף. An imp. סָפוּ, Is. 29. 1, Jer. 7. 21.

(7) יָקָץ *to awake*, only impf. יִקָּץ in Qal; Hiph. הִקְיָץ, perf., impf., inf., infin., from קָץ.

(8) קָשַׁל *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

(9) נָגַשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

(10) נָחָה *to lead*, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

(11) נָקַע *be alienated*, perf., 3 f. נִקְעָה, Ez. 23. 18, impf. 3 f. תִּקַּע, Jer. 6. 8, from נָקַע.

(12) נָתַךְ *to pour* (intr.), only impf. יִתַּךְ in Qal, in Niph. נִתַּךְ, perf. and part.

(13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה (the Qal of which is not used in Hebrew).

TABLE OF SOME COMMON IRREG. NOUNS.¹

- אב *father*, *cstr.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם, &c.; plur. אָבוֹת, *their f.* אָבוֹתָם (rarer and late אָבוֹתֵיהֶם).
- אח *brother*; in the sing. like אָב—*cstr.* אחִי, *my b.* אחִי, *our b.* אחֵינוּ, *your b.* אחֵיכֶם, &c. Plur. אחִים (with *dagh. f. implicitum*)—but *cstr.* אחִי, *my b.* אחִי (pause אחִי, p. 43, note 3), *his b.* אחֵיו, *our b.* אחֵינוּ, *your b.* אחֵיכֶם, &c.
- אח *husband's father*, like אח.
- אחות *sister*, *cstr.* אחוֹת, *suff.* אחוֹתִי, &c.; *pl.* (abs. אחוֹת not found), with *suff.* אחִיתִּי, אחִיתֶּיהֶם, but also אחוֹתֶיךָ, אחוֹתֵיכֶם.
- חמות *husband's mother* (not found in *pl.*), like אחות.
- איש *man*, *pl.* אֲנָשִׁים, *cstr.* אֲנָשִׁי.
- אשה *woman, wife* (probably for אֲנִשָּׁה). The primary אֲנִשָּׁה (fem. *t*) would give first אֲשָׁה, then אִשָּׁה, which naturally becomes אִשָּׁה (cf. סִפֵּר, § 29. 1 a. a). This is, in point of fact, the *cstr.* form, hence *my w.* אִשְׁתִּי, &c.; *pl.* נָשִׁים 1, *cstr.* נָשִׁי.
- אמה 1 *maid*, *pl.* אֲמָהוֹת 1, *suff.* אֲמָהוֹתִי.
- בית 2 *house*, *cstr.* בֵּית, *pl.* בָּתִּים (not *bottim*, but probably *bättim*, or *bâtîm*; in latter case *dagh.* would be *lene*—irregularly: on any view the *ṭ* is unchangeable, and is usually marked by *methegh*, probably to keep it from being mistaken for *o*), *cstr.* בָּתִּי.
- בן 3 *son*, *cstr.* בֶּן, rarely בִּן; *suff.* בְּנִי, בְּנֶךְ, &c.; *pl.* בָּנִים 1, *cstr.* בְּנֵי, *suff.* בְּנֵי, &c.
- בת 2 *daughter*, *my d.* בָּתִּי (for בְּתִי, &c.); *pl.* בָּנוֹת 1.
- יום 2 *day* (contracted from *yawm* or *yaum*), *pl.* יָמִים (for "יו"); *cstr.* יָמִי, cf. § 41. 5. (The plur. of יָם *sea* is יָמִים.)
- כֵּל *vessel*, *suff.* כֵּלֶיךָ; *pl.* כֵּלִים, *cstr.* כֵּלִי, *suff.* כֵּלִי.
- מים *pl. water*, *cstr.* מֵי, מֵימִי, *suff.* מֵימִי, &c. (redupl. form always before *suff.*).
- עיר *f. 2 city*, *pl.* עָרִים, *cstr.* עָרִי.
- פה *mouth*, *cstr.* פִּי, *my m.* פִּי, פִּיךָ, פִּיו and פִּיהָ, פִּיהֶם, &c., like אָב; *pl.* פִּיּוֹת.
- ראש 2 *head*, *pl.* רָאשִׁים, *cstr.* רָאשֵׁי. (§ 41. 5.)

¹ The numbers indicate the declensions.

שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ, &c. *Pl.* שְׁמוֹת, *cstr.* שְׁמוֹת.
 בְּהֵמָה *f. cattle*, though hardly irregular, should be carefully
 noted: *cstr.* בְּהֵמֹת; *thy c.* בְּהֵמָתְךָ, *his c.* בְּהֵמָתוֹ (*pl.* בְּהֵמוֹת,
cstr. בְּהֵמוֹת: rare and poetic).

שָׁבָה to take captive	אָהָה alas!	בִּגְד garment
אֲשֵׁר only used in <i>cstr. plu.</i> (from אֲשֵׁר or אֲשֶׁר), the happinesses of; used practically as a kind of interjection: <i>happy (is, are, &c.)!</i>		עָכַר to trouble
פָּתָה to open (mouth)	פָּתַח to open	תְּפָאֳרָה <i>f. glory</i>
עֲטֶרֶת <i>f. (cstr. עֲטֹרֹת) crown</i>	כָּלָה to be complete, ended; <i>Pi.</i>	
יָשַׁע <i>Hiph.</i> to deliver	מָדוּעַ wherefore?	לֵאמֹר to finish
אֲוִיָּה Uriah	בֹּזֵה to despise	קָרַע to tear, rend

EXERCISE. TRANSLATE.

וַיִּבְאֹר דָּוִד וַאֲנָשָׁיו אֶל־הָעִיר וְהִנֵּה שְׂרוּפָה בָּאָשׁ וּנְשִׂיהֶם
 וּבְנֵיהֶם וּבָנִיתֵיהֶם נֹשְׁבוּ: 2 וַיְהִי כִּרְאוֹתָו אוֹתָהּ וַיִּקְרַע אֶת־
 בִּגְדוֹ וַיֹּאמֶר אָהָה בְּתִי הִכְרַעַתְנִי וְאִתָּה הָיִיתָ בְּעֶכְרִי
 וְאֲנֹכִי פָּצִיתִי כִּי אֶל־יְהוָה וְלֹא אוֹכַל לָשׁוּב: 3 עֲטֹרֹת וְקִנִּים
 בָּנִי בָנִים וְתִפְאֳרֹת בָּנִים אֲבוֹתָם: 4 אֲשֵׁרִי יוֹשְׁבִי בֵיתָהּ:
 5 וַיִּקַּח אֶת־בֵּת־פְּרָעָה וַיְבִיאָהּ אֶל־עִיר דָּוִד עַד כָּלָתָו לִבְנוֹת
 אֶת־בֵּיתוֹ: 6 וַיִּשְׁכַּב עִם־אֲבֹתָיו וַיִּקְבֹּר בְּעִיר אָבִיו: 7 וַיִּקַּם
 מֹשֶׁה וַיּוֹשַׁע¹ וַיִּשָּׁק אֶת־צֵאֲנָם² וַתִּבְאֲנָה אֶל־אֲבִיהֶן וַיֹּאמֶר
 מָדוּעַ³ מְהֵרָתָן בָּא הַיּוֹם: 8 בְּוֹתְנִי וַתִּקַּח אֶת־אִשְׁתִּי אֲוִיָּה
 לְהָיִיתָ לָּהּ לְאִשָּׁה: 9 וְעַתָּה לֵךְ וְאֲנֹכִי אֶהְיֶה עִם־פֶּיךָ
 וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר: 10 וְהִקִּימְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבֵאת
 אֶל־הַתְּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנָשֵׁי־בְנֶיךָ אִתְּךָ:

Honour thy father and thy mother, as thy God com-
 manded thee. And his daughters spoke to one another,

¹ We should expect וַיּוֹשַׁע, but the "connecting" vowel *a*, regular with the pf., § 31. 2 c, is occasionally found with the impf.

² Masc. suffixes are occasionally used to refer to fem. nouns.

³ Cf. § 39. 4.

saying: Let us make our father drink wine; and he drank and was drunken. And again his wife bore a son; and, when he grew up, he loved his parents with all his heart, and did great good to his brothers and sisters. They took captive their enemies' wives, and plundered their houses, and then went on their way; but they did not slay (מוֹת, *Hiph.*) any one. His daughter abode in her father's house two years. For two days his father did not open his mouth. My father and my mother have forsaken me. His name shall continually be in my mouth. I have found in thy house vessels of silver and gold. Happy are thy men!

§ 46. PERFECT, IMPERFECT, AND PARTICIPLE.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect*.—The perfect expresses a completed action. 1. a. Now in reference to *time* such an action may be: (1) one just completed from the point of view of the present; as, Against thee only *have I sinned* הִטָּאתִי; or (2) one completed in the indefinite past; as, In the beginning God *created* בָּרָא; or (3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; or finally, on the opposite side, (4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done* drinking בָּלוּ לְשִׁתוֹת (Pi. of בָּלָה).

b. It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O my God, *if I have done this* אִם עָשִׂיתִי זֶה; (3) *If ye had not ploughed* with my heifer לֹא חָרְשְׁתֶּם ("if not, unless"); *Would that we had died* מָוֹתוּ;

(4) *If I bring him not* (i.e. *shall not have brought him*) *to thee* אֶם-לֹא¹ הֵבִיאֹתִי אֵלֶיךָ.

2. The perf. never expresses any action but one completed, or conceived as completed; but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English; (1) In the case of general truths or actions of frequent occurrence—truths or actions which *have been* often experienced or observed (perf. of experience, the Greek *gnomic aorist*); as, The grass *withereth* יָבֵשׁ הָעֵצִיר; the sparrow *findeth* a house מְצָאָהּ. This usage is particularly common when general truths are expressed *negatively*; e.g. *He does no evil to his neighbour* לֹא-עָשָׂה לְרֵעֵהוּ רָעָה (i.e. never did). (2) In the case of the actions or conditions expressed by *stative* verbs, § 22. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; but as, in point of fact, the condition continues, it is usually best rendered by the English present (§ 22. 6); as, *I know* יָדַעְתִּי that thou wilt be king; *I hate* שָׂנְאֹתִי all workers of iniquity; so, *I remember*, זָכַרְתִּי; *I take refuge*, חָסִיתִי; *I rejoice*, שִׂמְחֹתִי, &c. To this class belongs the verb *to be* when it is, as it is not usually, expressed; e.g. Thy servants *are no spies* לֹא-רֹדִי מְרַגְלִים. (3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts; as, The field *give* I thee נָתַתִּי; And if not, I *will take it* לִקְחָתִי. This usage is very common in the elevated language of the Prophets, whose faith and imagination so vividly project before them the event or scene which they predict that it appears already realized. It is part of the purpose of God, and therefore,

¹ Gen. 43. 9. In a very similar sentence (Gen. 42. 37) the imperf. אֶבְיֹאֲנֶה is used. The sense is practically the same, but the point of view is different: the *perfect* contemplates the case assumed *after* its occurrence.

to the clear eyes of the prophet, already as good as accomplished (*prophetic perfect*); e.g. *נָלְחָה עַמִּי* my people *is gone into captivity* (i.e. *shall assuredly go*).

II. *The Imperfect*.—The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment.

1. (1) If the imperfect is used to describe a single (as opposed to a *repeated*) action in the past, it differs from the perfect in being more vivid and pictorial. The pf. expresses the *fact*, the impf. adds colour and movement by suggesting the *process* preliminary to its completion, and is thus often best rendered by our graphic historical present; e.g. *יָדָה תִּשְׁלַח יָדָהּ* *puts forth her hand* to the pin—you see her in the act; *נָשְׁלַחָהּ* would simply have stated the fact. (Contrast this with *נָפַל שִׁכְבָּה* *Sisera fell, he lay*.) In prose this use of the impf. is only common after *אָז* then, *בְּטָרָם* not yet, *בְּטָרָם* before; e.g. *אָז יָשִׁיר* then he sang (i.e. proceeded to sing). (2) A single action in the present time may similarly be expressed by the impf.; e.g. the man asked him, *What seekest thou?* *מִהַתְבַּקֵּשׁ*.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*: (1) Either in the present; as, *It is said* to this day, *יֹאמֶר* (Niph.), Take of all food which *is* (regularly, customarily) *eaten*, *יֹאכַל*. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh a glad* father *יְשִׁמְחֵהוּ*; As a (Heb. *the*) dog (habitually) *laps* *יֹלֵק הַכֶּלֶב* (יֹלֵק, impf. of לָקַק, § 42). Or (2) In the past; as, And so *he did* regularly, year by year *יָכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה*. This usage is of very frequent occurrence, A mist *used to go up* *יָאֵר יַעֲלֶה*; We remember (note the *pf.*) the fish (collective, *fem.*) which *we used to eat* *וְזָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל*; The manna *came down* regularly *יָרַד הַמָּן*; *Moses spoke* repeatedly (kept speaking) and God repeatedly *answered* him *מִשָּׁה יָדַבֵּר וַהֲאֱלֹהִים מֵשָׁבַח* (the tenses imply a colloquy). This is known as the frequentative imperfect.

3. The imperf. is used for the expression of the *future*—that which is conceived as *entering upon accomplishment*:

(1) This may be a future from the point of view of the real present; as, *Now shalt thou see what I will do* עֵתָּה תִּרְאֶה; *We will burn thy house* אֲשֶׁר אֶעֱשֶׂה בֵּיתְךָ נִשְׂרָף. Or (2) It may be a future from any other point of view assumed; as, *He took his son that was to reign* יִמְלֹךְ in his stead.

4. The usage in 3. (2) may be taken as the transition to a common use of the impf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (esp. the potential). Such actions are strictly *future* in reference to the assumed point of relation, and the simple impf. sufficiently expresses them. For ex., *Of every tree of the garden thou mayest eat* תֹּאכַל; *Could we (were we to) know* הֲנֵדַע, that he *would say* יֹאמֵר; *How shall (how can) we sing Yahweh's song in a foreign land?* אֵיךְ נִשְׁיֵר.

5. (a) On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *לְמַעַן in order that* כִּי lest, &c.; e.g. *Say thou art my sister, that it may be well with me* לְמַעַן יֵטֵב לִי; *Let us deal wisely with the nation, lest it multiplies* פֶּן־יִרְבֶּה. The actions introduced by such particles are strictly consequent and future to something just stated.

(b) When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23. 6; e.g. *Raise me up that I may requite them* הֲקִימֵנִי וְאַשְׁלֹמָה לָהֶם (cohort.); *Who will entice Ahab that he may go up?* מִי יִפְתֶּה אֶת־אַחָאָב וַיַּעַל? (juss.); *What shall we do that the sea may be calm?* מַה־נַּעֲשֶׂה וַיִּשְׁתַּח? (juss.). The moods are also employed to express that class of future actions which we express in the *Optative*, &c.: *May I die* אֲמוּתָה (coh.); *May Yahweh establish his word* יִקֵּם תִּשְׁב־נָא הָיְוָה אֶת־דְּבָרֹו (juss.); *May the soul of this child return* נָפֶשׁ הַיָּלֵד הַזֶּה תָּשׁוּב (tāshobh, shortened before נָא § 10. 3, from תִּשְׁב, juss.).

(c) It must be remembered that the perf. and impf. are entirely distinct in meaning, and that the one is never used *for* the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be enter-

tained of an action, which may thus be expressed either in the perf. or impf. Any *general truth*, e.g., may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.* (I. 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself; and to express this view of it, the *impf.* would be used (II. 2. 1). E.g. the grass *withereth* might be either יִבֶּשׁ or יֵבֶשׁ, the former calling attention rather to the fact, the latter to the frequency.

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf., and the consec. perf. to the simple impf. E.g., the perf. of general truths, like the ordinary historical pf., is followed by *waw consec. impf.*; e.g. כָּלָה עָנָן וַיֵּלֶךְ the cloud is consumed and departs (pausal impf. of הָלַךְ). Similarly the impf., in its frequentative as in its future sense, is followed by *waw consec. pf.*; e.g. אֵר יַעֲלֶה וְהִשָּׁקָה a mist used to go up and water (the ground).

IV. *The Participle.*—1. The participle represents an action or condition in its unbroken continuity, and corresponds to the English auxiliary *to be* with the pres. ptc.—*I am, was, shall be doing*; e.g. הוּא יֹשֵׁב he was sitting (not simply he sat). It may be used of present, past, or future time: (i.) *pres.*, מָה אַתָּם עוֹשִׂים what are you doing? (ii.) *past*, e.g., מֵת הַיֶּלֶד the child is dead; (iii.) *fut.*, אֲנַחְנוּ אֹת־הַמָּקוֹם we are destroying, i.e. are about to destroy, this place (Hiph. שָׂחָה). The ptc. in this (fut.) sense is frequently introduced by הִנֵּה behold; e.g., הִנֵּנִי מְקִים נֹי Behold, I am about to raise up a nation.

2. The ptc. differs thus from the impf.: ptc. suggests continuity, impf. succession. "The impf. multiplies an action, the participle prolongs it" (Driver). The ptc. is a line, the impf. a succession of points. E.g. הַשָּׁמַיִם מְסַפְּרִים the heavens are unceasingly declaring the glory of God (ptc.); but יוֹם לֵיּוֹם יִבֶּעַ אֵמֶר (one) day pours forth (Hiph. נָבַע) speech to (another) day.

3. It must be carefully noted that the Hebrew participle cannot be used as the equivalent of the English past ptc. or the Greek aor. (or pf.) ptc. For ἀφέντες πάντα ἡκολούθησαν αὐτῷ, *having left all they followed him*, Hebrew says, (and) they left all and went after him, וַיֵּצְאוּ אֶת־הַכָּל וַיֵּלְכוּ אַחֲרָיו.

רעה to pasture, shepherd	פַת <i>f.</i> morsel (1 suff. פָּתִי)
שֶׁ a sheep (a goat)	רָבַץ to lie (stretched out)
עֹדֶר flock, herd	מִחוּץ (מִן, חוּץ) outside (§ 14. 2 b)
רָשׁ (<i>plc.</i>) poor	יָדַע to know, regard, care for
כִּבְשָׂה <i>f.</i> ewe-lamb	שָׁבַח to draw (water)
כּוֹס <i>f.</i> cup	מַחֲנֶה camp
יחדו together	רָמָה to destroy; <i>Niph.</i> to be undone
	נֹאם utterance (always in <i>cstr.</i>)

EXERCISE. TRANSLATE.

יהוה רעי לא אֶחָדָר: 2 יִלְד וְיִלְדָּנוּ בֵּן נִתְּנָלָנוּ: 3 נָבִיא
 אֲקִים לָהֶם מִקְרָב אֶחֱיָהֶם כְּמוֹה: 4 אִישׁ הַיֶּשֶׁר בְּעֵינָיו יַעֲשֶׂה:
 5 רָעָה הִיָּה עֲבֹדָה לְאֲבִיו בְּצֹאן וּבָא הָאָרִי וְנָשָׂא שָׂה מִהָעֵדֶר
 וַיִּצְאָתִי אֶחָדָרִי וְהִכְתִּיו וְהִצְלִתִּי מִפִּי: 6 וְלָרֶשׁ אֵין־כָּל כִּי
 אִם־כִּבְשָׂה אֶחָת קָמָה אֲשֶׁר קָנָה וַיַּחֲיָה וַתִּגְדֹּל עִמּוֹ וְעַם־
 בָּנָיו יַחֲדוֹ מִפֶּתוֹ תֹּאכֵל וּמִכֶּסֶּוֹ תִשָּׂתָה וּבְחִיקוֹ תִשָּׁכֵב וַתַּהֲרִילוּ
 קָבָת: 7 יוֹדַע יְהוָה דָּרָךְ צַדִּיקִים וְדָרָךְ רָשָׁעִים תֹּאבֵד: 8 וַיֵּרָא
 וְהִנֵּה בָּאָר בְּשָׂדֶה וְהִנֵּה־שָׁם עֲרֹרֵצָאן רְבָצִים עָלֶיהָ כִּי מִן
 הַבָּאָר הָהִיא יִשְׁקוּ הָעֲדָרִים: 9 זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת
 אֶת־בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם נֹאם־יְהוָה נָתַתִּי אֶת־
 תּוֹרָתִי בִקְרָבָם וְעַל־לִבָּם אֶכְתַּבְנָה וְהִיָּתִי לָהֶם לָאֱלֹהִים
 וְהָמָּה יִהְיוּ־לִי לְעָם:

The more the enemy oppressed them, the more they increased. He used to take the tent and pitch it outside the camp. It is not wont to be done so in our land. Yahweh shall assuredly destroy the work of thy hands. If I perish, I perish. Then Moses and the children of Israel sang this song unto their God. Whosoever shall harden his heart and transgress my law shall be put to death. The earth standeth for ever. I counsel thee, let all thy people be gathered together. They found maidens coming out to draw water. All this I give thee, if thou wilt fall down and prostrate thyself before me. A righteous man careth for the life of his beast. Evermore Yahweh supports all who fall. While he was yet speaking one of his servants came and said, We are undone—all of us.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree*.—(a) The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. מִן, as, *Better than wine*, טוֹב מִיַּין, lit. *good away from*, or in distinction from, *wine*; *Sweeter than honey*, מְתוֹק מִדְּבַשׁ. (Cf. the modern Greek construction of ἀπὸ—with the accus.—after a comparative; e.g. καλλίτερος ἀπὸ τοὺς ἄλλους *better than the others*.) So כָּבֵד מִמֶּךָ הַדָּבָר *the matter is too hard for thee*. מִן is similarly used with verbs: אֶגְדֵּל מִמֶּךָ *I will be greater than thou*, קָטַנְתִּי מִכָּל הַחַסְדִּים *I am less than (i.e. too insignificant for, unworthy of) all the mercies, &c.*

(b) The correlative comparative (e.g. *the greater—the less*) is expressed by the simple adjective with the article; e.g. *the greater luminary* (of two), הַמְּאוֹר הַגָּדֹל; *her younger son*, בְּנָהּ הַקָּטָן.

2. *Superlative Degree*.—(a) The superlative is also expressed by the positive raised into a position of isolation, as, for example, by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הוּא הַגָּדוֹל, lit. *the great one* (among those referred to), קָטַן בָּנָיו *the youngest of his sons (his youngest son)*, מִגְדוֹלָם וְעַד־קָטָנָם *from the greatest of them to the least of them*.

(b) Absolute superlativeness is expressed variously, as by the word מְאֹד *very, exceedingly* (טוֹב מְאֹד *good exceedingly*), or בְּמְאֹד or עַד־מְאֹד or מְאֹד מְאֹד; or by the repetition of the word expressing the quality, קָדְשִׁים קָדִישׁ¹ *holy of holies = most holy*, עֶבֶר עֲבָדִים *the most abject slave*. שִׁיר הַשִּׁירִים *the best or most glorious of songs*: cf. *the Book of books*.

<i>I am taller than he</i>	גָּבַהּ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשָּׁתוֹ „
<i>too little to be—</i>	קָטָן מֵהָיֹוֹת
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest daughter</i>	בָּתּוּ הַקָּטָנָה

¹ Unlike other 3rd class nouns of the 2nd declension, § 29, קִדְשׁ *holiness* and נֶשֶׁרֶשׁ *a root*, form their plural not קָ and נִשְׁ but קְדָשִׁים (*qodhā-shīm*, not *qā*) and נִשְׂרָשִׁים (*sho*)—also written קִי (*q*) and נִשְׁ, like gutturals (חֲדָשִׁים).

קָשֶׁב <i>Hiph.</i> to give attention	עָז strong
מִשְׁכָּן dwelling-place (<i>pl.</i> נו) <i>וּ</i>	שֵׁכֶם shoulder (<i>suff.</i> שָׁכְמו)
עָרוֹם cunning	חַיָּה <i>f.</i> beast, animal
מַעֲלָה upwards (<i>מַעַל</i> with הָ, <i>loc.</i>)	יָפָה (<i>f.</i> יָפָה) fair
חֵלֶב fat	שָׁלַל to be bereaved: <i>Pi.</i> to
רָכוּשׁ gain, property	קָדַם east make childless
דָּנְיָאֵל (later דְּנִיֵּאל) Daniel	

EXERCISE.

קח נפשי כי לא טוב אנכי מאבתי: 2 מיהמתוק מדבש ומה
עז מארי: 3 אהב יהוה שערי ציון מפל משכנות יעקב: 4 טוב
יום המות מיום הגלדו: 5 ואין איש מבני ישראל טוב ממנו
משכמו ומעלה גבה מפל העם: 6 היפה בנשים: 7 הנה
שמע מנח טוב להקשיב מחלב אילים: 8 באשר שכלה
נשים הרבה ברתשכל מנשים אמה: 9 ונבחר מות מחיים
לכל הנשואים מיהמשפחה הרעה הזאת: 10 ועתה יהוה
קחנא אתנפשי ממני כי טוב מותי מחיי: 11 אעשה אותך
לגורעצום ורב ממנו:

And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Daniel. A living dog is better than a dead lion. And that man was greater than all the children of (the) East. And he loved Joseph more than all his sons, for a son of old age (was) he to him. And he lifted up his eyes and saw his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (said) to me? And he had two daughters, and the younger was fairer than the elder. The greatest (men) of the city. There was not left to him except the youngest of his sons. And their gain was too much for dwelling together, and the land was not able to bear them.

¹ Inf. cstr. here practically = noun: *obedience, attention*. Usually, in this construction, without ל (cf. here שָׁמַע), sometimes with ל (cf. להקשיב). In the statement "it is better to dwell in the corner of the housetop," &c., which occurs twice, Prov. 25. 24 has מוֹב לְשֶׁבֶת, 21. 9 has מוֹב לְשֶׁבֶת.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.*—(1) The numeral *one*, אחד *m.*, אחת *f.*, is an adj. agreeing in gender with its noun and standing like other adjj. *after* it; as איש אחד *one man*, אשה אחת *one woman*.

(2) a. The number *two*, שנים *m.*, שתי *f.* (cstr. שני), is a noun, and agrees in gender with the word which it enumerates, as שני אנשים *two men*, שתי נשים *two women*.

b. The curious form שתיים (*sh'tiyim*: *t*, not *th*) has perhaps been shortened from a fuller fem. form שנתים or שנתים to שתיים, and then conformed to שתיים on the analogy of *m.* שנים. Or the pronunciation may point to some such form as אשתיים (with prosthetic א; cf. ארבע *four*, from root רבע, seen in רביעי *fourth*, § 5. 5), in which case the *daghes* is primarily *lene*, not *forte*.

(3) a. The other numerals from 3 to 10 are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as שלשה בנים *three sons*, שלשה בנות *three daughters*.

b. This curious construction is perhaps to be explained by the fact that these units were originally abstract nouns in the fem.: *three sons* = *a triad* (שלשה, cstr.) *of sons*. Then the orig. construct came to be used also additionally in the absolute, *a triad, sons*, or *sons, a triad* (שלשה בנים or "ב"ש), i.e. practically adjectivally, *sons three*; and now that it was felt necessary to differentiate the genders, the already familiar fem. would be retained for use with masc. nouns, as the more important and numerous class; and a masc. would be formed to go with fem. nouns. It is also possible that the principle of dissimilation may have played some part (cf. § 35. 1 a).

(4) The *tens* are the plurals of the units (e.g. שלש 3, שלשים 30) except עשרים, which is the plur. of *ten*, עשר, there being a distinct word for *hundred*, מאה. The *tens* end in *im* alike with masc. and fem. nouns.

(5) The numerals 2–10, which are nouns, stand most commonly in the *cstr. state* before the word which they enumerate; see above, (2), (3); they may be used *in apposition* with their word, and then they stand either before or—chiefly in later style—after it; e.g. *five sons*, חמשה בנים or חמשה בנים, חמשה בנים. The other numerals, viz. those from 11 to

19 and the tens, are used only in apposition with their word, and stand chiefly before, though sometimes after, it; e.g. *fifteen sons*, חֲמִשָּׁה עָשָׂר בָּנִים.

(6) The units require the noun enumerated in the plural; e.g. תִּשְׁעַ שָׁנִים *nine years*; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15 f.). The numbers 11 to 19 usually take the plur. except with a few common nouns like יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, נַפֶּשׁ (*soul*) *person*, &c., and collectives, e.g. 19 *cities* (עִיר *f.*), עָרִים תִּשְׁע־עָשָׂרָה; but 19 *men*, תִּשְׁעֵה-עָשָׂר אִישׁ.

(7) In numbers composed of tens and units such as 23, the order may be *three and twenty*, שְׁתַּיִם וְשָׁנָה *sixty-two years*, but also *twenty and three*, עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6); as חֲמִישׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years*; or again, שְׁנָה וְשִׁבְעַ שָׁנִים *twenty-seven years*.

With the Masculine.

With the Feminine.

	Absol.	Cstr.	Absol.	Cstr.
1	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2	שְׁנַיִם	שְׁנֵי	שְׁתַּיִם	שְׁתֵּי
3	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4	אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5	חֲמִישָׁה	חֲמִישָׁת	חֲמִישׁ	חֲמִישׁ
6	שֵׁשָׁה	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7	שִׁבְעָה	שִׁבְעַת	שִׁבְעַ	שִׁבְעַ
8	שְׁמֹנֶה	שְׁמֹנַת	שְׁמֹנֶה	שְׁמֹנֶה
9	תִּשְׁעָה	תִּשְׁעַת	תִּשְׁעַ	תִּשְׁעַ
10	עָשָׂרָה	עָשָׂרַת	עָשָׂר	עָשָׂר
11	{ אֶחָד עָשָׂר		אֶחָת עָשָׂרָה	
	{ עֶשְׂתֵּי עָשָׂר		עֶשְׂתֵּי עָשָׂרָה	
12	{ שְׁנַיִם עָשָׂר		שְׁתַּיִם עָשָׂרָה	
	{ שְׁנֵי עָשָׂר		שְׁתֵּי עָשָׂרָה	
13	שְׁלֹשָׁה עָשָׂר		שְׁלֹשׁ עָשָׂרָה	
14	אַרְבָּעָה עָשָׂר		אַרְבַּע עָשָׂרָה	
	&c.		&c.	

	עשרים	20	ששים	60
	שלושים	30	שבעים	70
	ארבעים	40	שמנים	80
	חמשים	50	תשעים	90
100	מאה <i>fem., cstr.</i> מאת <i>plur.</i> מאות <i>hundreds.</i>			
200	מאתיים <i>dual</i> (for מאתיים).			
300	שלוש מאות, 400 ארבע מאות, &c.			
1,000	אלף <i>masc.</i>			
2,000	אלפים <i>dual.</i>			
3,000	שלושת אלפים, 4,000 ארבעת אלפים, &c.			
10,000	רבבוא <i>pl. regular</i> , רבבא.			
	רבוא <i>pl.</i> רבאות and רבות (later forms).			
20,000	רבתיים <i>dual.</i>			

(8) The word מאה *hundred* may be used either in the *cstr.* or *abs.* in the *sing.*—most often in *abs.*: e.g. בן־מאה שנה (*son of*, i.e.) *a hundred years old* (also מאת); in *du.* and *plur.* only in *absol.* The word אלף *thousand* is used in the *cstr.* also, though rarely, even in the *plur.* (אלפי).

(9) The *du. fem.* of the num. is used to express repetition, שבועה־ים *seven times, sevenfold*. A few take suffixes שנינו *we two*, שלשתם *they three*, &c. (*sh'loshtām*).

2. *The Ordinal Numbers.*—The Ordinal numbers from 1 to 10 are adjectives, and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:

First	ראשון <i>fem.</i>	ראשונה	sixth	ששי
second	שני „	שנית	seventh	שביעי
third	שלישי „	שלישית, —יה	eighth	שמיני
fourth	רביעי „	&c.	ninth	תשיעי
fifth	חמישי or חמישי „	„	tenth	עשירי

E.g. *on the seventh day*, ביום השביעי; *in the eighteenth year of the king*, בשנת שמנה עשרה שנה לפלג; or בשמנה עשרה שנה לפלג.

3. Fractions may be expressed by feminine forms of the ordinals; e.g. שלישית *a third*; in a few cases also by segholate forms; e.g. רבע *a fourth*, חמיש *a fifth*; *a half* is חצי § 45. 3 b. 1 a. •

עז <i>f.</i> she-goat ; <i>pl.</i> עזים	זמל camel ; <i>pl.</i> זמלים (§ 43. 4)
כלא imprisonment	בקע to break through
שאב to draw (water)	חצר court (<i>noun</i>)
דור generation (<i>pl.</i> ימים and oftener ימים)	

EXERCISE. TRANSLATE.

וַיֹּאמֶר אֶל-אֶבְיָאָיו אֶת-שְׁנֵי בְנֵי תָמִית אִם-לֹא אֲבִיאָנוּ אֵלֶיךָ :
 2 וַיָּקַח מִנְחָה לְאֶחָיו עֲזִים מֵאֲתָנִים וְאֵילִים עֲשָׂרִים וְגַמְלִים
 מִנִּיקוֹת וּבְנִיָּהִם שְׁלֹשִׁים : 3 וַיְהִי בְּאַחַת וָשֶׁשׁ-מֵאוֹת שָׁנָה
 לְחַיָּיו בַּחֹדֶשׁ הַשְּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֵשָׁה הָאָרֶץ :
 4 בְּשָׁלְשִׁים וָשֶׁבַע שָׁנָה בְּשָׁנִים עָשָׂר חֹדֶשׁ בְּעֶשְׂרִים וָשִׁבְעָה
 1 לַחֹדֶשׁ נָשָׂא מֶלֶךְ בָּבֶל אֶת-רֹאשׁ מֶלֶךְ יְהוּדָה מִבֵּית כְּלָא :
 5 וַיִּבְקְעֵנִי שְׁלֹשֶׁת הַגְּבָרִים בְּמַחֲנֶה הָאֵיב וַיִּשְׁאַבְרוּ מֵיִם וַיָּבֹאוּ
 אֵלָיו וְלֹא אָבָה לְשִׁתּוֹתָם : 6 טוֹב יוֹם בְּחֻצְרֶיךָ מֵאֵלֶיךָ :
 7 וַיִּדְּפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבְבָה יִדְּפוּ : 8 וַיֹּאמֶר
 אֲלֵיהֶם צֵאוּ שְׁלֹשֶׁתְכֶם וַיֵּצְאוּ שְׁלֹשֶׁתָם : 9 וַיְחִי אַחֲרֵי-זֹאת
 מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא אֶת-בָּנָיו וְאֶת-בְּנֵי בָנָיו אַרְבַּעַה
 דְּרוֹת : 10 וַיִּמְלֹךְ-שֵׁם שִׁבְעַת שָׁנִים וַיֵּשֶׁב חֹדְשִׁים וּשְׁלֹשִׁים
 וּשְׁלוֹשׁ שָׁנָה מֶלֶךְ בִּירוּשָׁלַם :

His five brothers and three sisters went with him to the house of their father. The queen reigned sixty-four years and died aged eighty-two: she had four sons and five daughters; her husband died in the forty-second year of her life and the twenty-fourth of her reign. And there were born unto him three sons and seven daughters, and his substance was six thousand sheep, and four thousand camels, and seven hundred asses. The days of the years of my life have been four and seventy years. There were a hundred and twenty-seven cities in his land, and in one of those cities there were a hundred and twenty thousand people. The half is better than the whole. And one said to the other, Let the two of us swear in the name of our God; so they swore, the two of them.

¹ יום unexpressed.

§ 49. PARTICLES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation, to be in the *construct* state, and the word following them (or, as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. (1) Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others, as the precative particle **אֵל**, are inseparable affixes. The punctuation of the important prepositional fragments **ב**, **כ**, **ל**, **מ**, and of the conjunction **ו**, has already been given, §§ 14, 15.

(2) Another important inseparable prefix is the interrogative particle **ה**, the pointing of which varies:

(a) Its usual pointing is **הַ**, as **הַזֶּה** *is this?*

(b) Before simple sh'wa it is **הֶ**, as **הֶמֶעַט** *is it little?* occasionally followed by *Dagh. forte*; otherwise it is not infrequently marked by *Methegh*.

(c) Before Gutturals (except when they have **ַ** or **ִ**) it is also pointed **הֶ**, often marked by *Methegh*, as **הֶאֱלֵךְ** *shall I go?*

(d) Before Gutt. with **ַ** or **ִ** it is **הֵ**, as **הֵיָחֵזק** *whether it be strong?*

3. *Suffixes to Particles.*—a. The pronominal suffixes to the particles will be found on the following pages: **לְ** and **אֶ** (p. 51), **מִן** (p. 53), **אֵלַי**, **עָלַי**, **עָרָא** (p. 70), **אֶ** (p. 87), **אֵת** acc. (p. 75), **אֵת** prep., **עִם** and **הִנֵּה** (p. 142), **יֵשׁ** (p. 130), **אִין** (p. 136).

b. Notice the fondness of particles for *ā* in suffixes, where nouns have *ē*, e.g. 2 f. s. and 1 pl., **לָהּ**, **לָנוּ**.

4. *Adverbs.*—(a) In addition to the adverbs already met with in the course of the book may be mentioned the

following: *אי, איה, איה* *where?* (with suff. *איה* *where art thou?* *אי* *where is he?* *אים*). *מאין, אימה* *whence?* *אנה* *whither?* *איה* *how? how!*

(b) Some advbs. directly connected with nouns end in ם, which may have been an old accus. ending; e.g. *יום* *by day*, *ריקם* *in vain* or (with) *empty (hands)*, *הנם* *for nothing* or *in vain* (from *חן* *grace*). In some words this ם has passed into ם (§ 2. 2. 1); e.g. *פתאם* *suddenly*, *שלשם* *the day before yesterday* (three days ago, from *שלוש* *three*).

(c) The noun *סביב* *circuit* is mostly used as advb. and preposition, *round about* (e.g. *יהוה סביב לעמו* *Yahweh is round about his people*). As a preposition it always takes the plur. form, sometimes masc., e.g. *סביבך* *round about thee*, more often fem. *סביבותיך*.

5. (a) *Conjunctions*.—*אם* *if*; *או* *or*; *או . . . או* or *אם . . . אם* *whether . . . or*; *גם* *also*; *גם . . . גם* *both . . . and*; *גם לא . . . גם לא* *neither . . . nor*.

(b) *But* is frequently expressed by *וא*; e.g. *But of the tree thou mayst not eat*, *וּמִדְרָעִין לֹא תֹאכַל*. A stronger *but* is *אולם*. *But* after a negative is *אם* *פי*; e.g. *He walks not in the counsel of the wicked, but in the law of Yahweh is his delight*, *כִּי אִם בְּחֻרַת יְהוה חֲפֵצוֹ*.

(c) i. Questions, direct and indirect, are usually introduced by the particle *ה*; disjunctive questions—(*whether*) . . . or —by *אם* . . . *ה*; e.g. *הֲלֹנִי אַתָּה אִם לְצָרֵינוּ* (*whether*) *art thou for us or for our enemies?*

ii. For *final* clauses, see § 23. 6 (cf. § 46. II. 5 a). *למען* may also be used with *inf. cstr.*; e.g. *למען דעת כל עמי הארץ* *that all the peoples of the earth may know*.

(d) In oaths, *אם* = *certainly not*, and *לא אם* = *certainly*; e.g. *אם-אעשה אֶת-הַדָּבָר הַזֶּה* *I shall assuredly not do this thing*. (The idiom is readily explained on the assumption of an ellipse; e.g. “*cursed be I, if I do this thing.*”) *אם יהיה טל* *certainly there shall not be dew*. *אם-לא הארץ לך תהיה לנחלה* *surely the land shall be to thee for an inheritance*. We may trace the origin of this usage in the fuller form of sentence which occasionally occurs; e.g. *פֶּה יַעֲשֶׂה-לִּי אֱלֹהִים וְכֵן יוֹסִיף* *so shall God do to me and more also* (lit.

and so shall he add) if thou do not become captain of the host (i.e. I swear that thou shalt become).

(e) Some prepositions become conjunctions by the addition of אֲשֶׁר; e.g. אַחֲרֵי אֲשֶׁר (cf. *après que*).

6. *Interjections* אַח, אָהָה, *ah!* אוי *woe!* הוי *ah, alas, ha!* הם (even pl. הֵם, as if הם were imper.) *hush!* מִי יִתֵּן (who will give? =) *O that! would that!* e.g. מִי יִתֵּן מוֹתִי *would that I had died,* הָלֵילָה *far be it!*—lit. *ad profanum!* הָ לֹעַ (as an exclamation; but also in construction, thus הָלֵילָה לָנוּ מִעֲזֹב אֶת־יְהוָה *far be it from us that we should forsake Yahweh*).

עָתָר (<i>Qal</i>) <i>Hiph.</i> to entreat	בָּרַח to flee
שָׁאוּל Saul	הִנָּה to moan, muse, meditate
עוֹן guilt, punishment	יָעַף to be weary, faint (§ 39. 2. 2 a)
יָעַף weary, faint	יָעַע, יָעַע to toil, grow weary (§ 39. 2. 2 a)

EXERCISE. TRANSLATE.

אָנָּה אֵלֶּךָ מְרוּחָהּ: 2 מֵאֵין יָבֹא עֲזָרִי: 3 וַיִּבְכֶּה וְכֹה אָמַר
בְּלָבָתּוֹ מִי יִתֵּן מוֹתִי אֲנִי תַחְתִּיהָ בְּנִי: 4 הָלֵילָה לִי יְהוָה
מַעֲשֵׂתִי זֹאת ¹יְהִדֵם הָאֲנָשִׁים הַהֵלֵכִים ²בְּנַפְשָׁתָם: 5 הָעֲתִירוּ
לַיהוָה אֱלֹהֵיכֶם וַיִּסַּר מִעָלַי אֶת־הַמָּוֶת הַזֶּה: 6 אֶסְלֹא אֶל־
בֵּית־אָבִי הַלֵּל וְלִמְחֶה אִשָּׁה לִבִּנִי: 7 אֶסְאַקֶּה מִכָּל־אֲשֶׁר־לָךְ:
8 מִה־טוֹב לָכֶם הַמָּשָׁל בָּכֶם שְׁבָעִים אִישׁ אֶסְמִשָּׁל בָּכֶם אִישׁ
אַחֶד: 9 וַיִּשְׁבַּע לָהּ שָׂאוּל בִּיהוָה לֵאמֹר חִי־יְהוָה אִם־יִקְרָךְ
עוֹן בְּדַבַּר הַזֶּה וּתֹאמַר הָאִשָּׁה אֶת־יָמֵי אֶעֱלֶהֱלֶךְ וַיֹּאמֶר
אֶת־שְׂמוּאֵל הַעֲלִילִי וּתְרֹא הָאִשָּׁה אֶת־שְׂמוּאֵל וְתוֹעֵק בְּקוֹל
גָּדוֹל וַיֹּאמֶר לָהּ הַמֶּלֶךְ אֶל־תִּירְאִי כִי מִה רְאוּת וּתֹאמַר
הָאִשָּׁה אֱלֹהִים רְאוּתִי עָלַי מִן־הָאָרֶץ:

And he said to her, My daughter, wilt thou go with this man, or wilt thou stay with me? and she said, Alas, my father, I cannot stay with thee. Whither shall I flee from

¹ We may assume an ellipse of *shall I drink?*

² Beth pretii, *at the cost* (here *risk*) of.

³ קרה with suff.

thy presence? Art thou my son or not? O that we had died by the hand of our God in the land of Babylon, when we sat and wept by the waters thereof. I have sworn in mine anger—ye shall not enter into my rest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, in order that thou thyself mayst observe to do according to all that is written therein, and that thou mayst speak of it to thy children after thee, when thou sittest in thine house and when thou walkest by the way. God never grows faint or weary: if ye believe in him, how can ye say, My way is hidden from my God? for he remembereth that we are dust, and evermore he giveth strength to the weary who put their trust in him.

VOCABULARY.

ENGLISH AND HEBREW.

A.

Abigail, אַבִּיגַיִל.

Abimelech, אַבִּימֶלֶךְ.

able, be, יָכַל; *impf.* יוּכַל, § 39.

Abraham, אַבְרָהָם.

Abram, אַבְרָם.

abundance, 1. הַמּוֹן.

according to, כִּי, prep.

acquire, to, קָנָה.

add, to, יָסַף, *perf.* and *ptc.* in

Qal; other parts in *Hiph.* See

§ 39.

adversary, צֵר, 2. § 43.

advise. See counsel.

afflict, to, עָנָה, *Pi.*; affliction, עֲנִי, 2.

§ 45.

after, behind, אַחֲרַי, אַחֲרֵי; אַחֲרֵי

after me, &c. See p. 70.

afterwards, אַחֲרֵיכֶן, אַחֲרֵי.

again, עוֹד; and she *again* bore

וַתֵּלֶד, וַתִּסְפָּק, &c. See p. 129 (still).

aged, vb. and adj. זָקֵן; old age,

זָקְנִים, זָקְנָה.

alas! אַחָה, אַחָ.

all, כָּל, 2. § 43.

allow, to, נָתַן, *acc.* and *inf.*

alone, לִבְדּוֹ, 2. § 43. See בר in

Lex. *I alone*, אֲנִי לְבַדִּי, &c.

also, גַּם; both... and also, גַּם... וְגַם.

altar, מִזְבֵּחַ. See sacrifice.

among, amongst (midst).

and, וְ, § 15; both... and, וְ... וְ

(also).

angel, messenger, מַלְאָךְ, 1.

anger, אָף (אַנְפָּה); suff. אִפִּי, § 43. 4.

angry, be, קָצַף; חָרָה, used im-

pers.: he was angry, לֹו חָרָה.

anoint, to, מָשַׁח; Messiah, מָשִׁיחַ, 1.

another, אֲחֵר; one another... אִישׁ

אֲחֵי. See p. 150.

any (all); not any, none, לֹא... כָּל.

§ 13. 4.

appear, to, *Niph.* of *see*.

appearance, מֵרָאָה, § 45.

approach, to (draw near).

arise, to, קָוַם, § 40.

ark, תִּבְהָ (e firm).

ark (of covenant), אָרוֹן, with art.

הָאָרוֹן.

arm, זְרוֹעַ, *f.* (generally); pl. *im*, *ôth*.

army, חֵיל, § 41 (force).

arrow, חֵץ, 2. § 43.

as, like כִּי (see p. 87); as, when כַּאֲשֶׁר.

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

ascend, to (go up).
 ashamed, be, בּוֹשׁ, § 40.
 ashes, to, דָּשָׁן, 2. *i*.
 aside, turn, to, סוּר, § 40.
 ask, to, שָׁאַל, § 36.
 ass, he-ass, חֲמֹר; she-ass, אֲתוֹן, 1.
 assemble, קָהַל, *Hiph.* (gather).
 assembly, קָהָל, מִקְרָא, 1 עֲדָה.
 atone, to, כִּפֵּר, *Pi.* § 26. 1 *a*;
 pass. *Pu.*; for על.
 avenge, to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake, to, יָקַץ, *perf.* not in use;
 impf. יִיקֹץ; *perf.* הִקְיִין, *Hiph.*
 of קִיץ.

B.

Baal, בַּעַל, 2.
 bad, רָע, 1. § 43.
 bank, שֹׁפָה, 1 (lip).
 bark, to, נָבַח.
 be, to, הָיָה, § 45.
 bear a, דָּב, 2. § 43.
 bear, to, carry, נָשָׂא (lift up).
 bear, to, bring forth, יָלַד, § 39;
 be born, *Niph.*; beget, *Hiph.*;
 a boy, יָלַד, 2; girl, יָלְדָה, 2;
 kindred, מוֹלָדֶת, § 29. 3.
 beast, חַיָּה (cattle).
 beauty, יָפִי, 2, § 45 (fair).
 bed, מִטָּה (stretch); 1 מִשְׁכָּב (lie).
 befall, to, קָרָה; קָרָא, § 38. 1. 5.
 before (face).
 beget, to (bear).
 begin, to, חָלַל, *Hiph.* (הִחֵל); pass.
 Hoph.; beginning תְּחִלָּה.
 beguile, to, נִשָּׂא, *Hiph.*
 behind (after).
 behold, הִנֵּה, הִנּוּ, 2, § 43; *behold*

I (me), הִנֵּנִי; behold we (us), הִנֵּנּוּ.
 See p. 142, note 1. Very often
 followed by the *participle*.
 believe, to, אָמַן, *Hiph.*; לֵ of pers.
 belly, בֶּטֶן, 1 נֶחֱוֹן, 2. *i.* (womb).
 beneath, instead of, תַּחַת, 2; plur.
 suff. תַּחְתִּי, &c., rarely sing. ex-
 cept תַּחְתָּם, § 36. 2.
 bereaved, be, שָׁבַל, *st.*
 beside, אֵצֶל, — *me*, אֵצְלִי, § 34. 4 b.
 Bethel, בֵּית־אֵל.
 between, בֵּין, 2, § 41; *between me*
 and thee, בֵּינִי וּבִינֶךָ; *between me*
 and you, וּבֵינִיכֶם —.
 beware, to, *Niph.* of keep.
 beyond (region b.), other side,
 עֵבֶר.
 bind, to, saddle, חָבַשׁ; אָסַר.
 bird, fowl, עוֹף, 2; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר, *st.*, *impf.* יִמָּר, § 42;
 bitter, מָר, 1, § 43.
 bless, to, בָּרַךְ, *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרוּךְ; blessing, בְּרָכָה, 1.
 blind, עוֹר, 3.
 blood, דָּם, 1; *pl.* blood shed;
 with heavy suff. דָּמָם.
 blot out, to, destroy, מָחָה; pass.
 Niph.
 boil, to, cook, בָּשַׁל, *Pi.*
 bone, עֵצֶם, 2. *f.*; *pl. im* and *ôth*.
 book, סֵפֶר, 2.
 bosom, חֵיק, 2. § 41.
 both, שְׁנַיִם (two); with suff. *both of*
 us, we both, שְׁנֵינוּ, &c. § 48. 1. 9.
 bottle, חֶמֶת, 2.
 bow, a, קָשֶׁת, 2. *f.*
 bow down, to, כָּרַע; trans. *Hiph.*
 boy (bear).

bread, לֶחֶם 2.

broad, be, רָחֵב, *st.*; broad, רָחֵב 1 ;

breadth, רָחֵב 2. See p. 120.

break, to, שָׁבַר; pass. *Niph.*;

broken, נִשְׁבַּר; b. in pieces, *Pi.*

break down, to, פָּרַץ.

break, to (of day), עָלָה; daybreak,

שֶׁחַר 2.

breath, נְשָׁמָה 1.

brightness, נֹהָר 2.

bring, to, *Hiph.* of *come*.

bring down, to, *Hiph.* of *go down*,

&c.

bring out, to, *Hiph.* of *go out*.

bring up, to, *Hiph.* of *go up*.

bring up, to = to rear, גָּדַל, *Pi.*

brook, נָחַל 2.

brother, אָח. See p. 153.

buck, he-goat, חֵיט 2. § 41.

build, to, בָּנָה. § 44.

burn, to, שָׂרַף; pass. *Niph.*; with
fire, בָּאֵשׁ.

burnt-offering, עֹלָה.

bury, to, קָבַר; pass. *Niph.*; grave,

קֶבֶר 2. *i.*; grave, קְבוּרָה; burial.

but, בִּי; אִמָּם, בִּי אָם. § 49. 5 b.

butler, butlership, מִשְׁקָה. § 45.

buy, to, acquire, קָנָה (possess).

buy corn, to, שָׁבַר.

by (of cause), כֵּן. §§ 14, 15.

by (beside), עַל, p. 70.

C.

calamity, אֵיד 2. § 41.

calf, עֵגֶל 2; *f.* עֵגְלָה. § 35.

call, to, cry, קָרָא, *dat.*; he called
him Adam, קָרָא לוֹ אָדָם; he
called his name Adam, קָרָא אֶת־

שְׁמוֹ אָדָם; he was called Adam,

נִקְרָא לוֹ אָדָם. § 43. 5.

captain, שָׂר (prince).

capture, to (a city), לָכַד.

carcase (corpse).

care, take, to, *Niph.* of *keep*.

cast, to, throw, שָׁלַךְ, *Hiph.*; pass.

Hoph. § 27. 2.

cast lots, to. See fall.

cattle, בְּהֵמָה 1; cstr. s. בָּהֶ' ; cstr.

pl. בָּהֵ'. See p. 154.

cave, מְעָרָה, 1, a firm.

cease, to, חָדַל, *st.*; he ceased speak-
ing, חָדַל לְדַבֵּר.

cedar, אֲרִז 2.

Chaldees, כַּשְׁדִּים.

chamber, חֲדָר 2. *m.*

change, to, חָלַף, *Pi.*

cheek, לָחִי 2. § 45.

cherub, כְּרוּב.

child, יֶלֶד 2; עוֹלָל 1; 3 עוֹלָל;
children of Israel, בְּנֵי יִשְׂרָאֵל
(son).

choose, to, בָּחַר; *acc.*, בָּ.

city, עִיר 2. *f.*; *pl.* עָרִים, p. 153.

clean, be, to, טָהַר, *st.*; clean,

טָהוֹר 1.

cleave, to, דָּבַק, *st.*; to, ב.

clothe oneself, to, put on, wear,

לָבַשׁ, *st.*, *acc.*; clothe (another)

with—, *Hiph.*, two *accus.* § 27. 1 d.

cloud, עָנָן 1.

cold, adj., קָר 1, § 43; noun, קֶר 2.

colt, עֵיִר 2. § 41.

come to, come in, enter, go in,

בֹּא; bring, *Hiph.*; pass. *Hoph.*;

entrance, מְבוֹא 1.

comfort, to, נָחַם, *Pi.*; pass. *Pu.*

command, to, צוה *Pi.*; pass. *Pu.*;

a command, מִצְוָה 1.

commit, to, entrust (oversee).

compassion, to have, רחם *Pi.*
(pity). § 36.

conceal, to (hide).

conceive, הָרָה; *impf.* 3 *s.f.* with
waw cons. וְהָרָה. § 45. 1. 3.

confide, to, trust, בָּטַח; in, ב.

contend, to, רִיב. § 40.

continually, תָּמִיד.

corn, שֶׁבֶר 1, דָּגָן 2.

corpse, carcase, 1. נִבְלָה.

corrupt, to, שָׁחַת, *Hiph.* (*Pi.*); pass.
Niph.

counsel, to, advise, יָעַץ, *impf.*
יַעֲצֵן; deliberate, *Niph.*, *Hithp.*;

counsel, עֲצָה 1. § 39.

count, to, number, סָפַר; מָנָה.
§ 44.

count, to, impute, reckon, חָשַׁב.

country, the (field).

court, a, חֲצֵר 1. *c.*, pl. *im* and *ôth*.

covenant, a, בְּרִית, *f.*; to make a
covenant—כָּרַת (cut); establish,
fulfil a —, — הָקִים (arise).

cover, to, כָּסָה, *Pi.*; pass. *Pu.*; a
covering, מִכְשָׁה. § 45.

cow, פָּרָה (ox).

create, to, בָּרָא; pass. *Niph.*

creep, to, רָמַשׁ, *impf.* in *o*; creep-
ing things, 2. רָמַשׁ, *coll.*

cross, to, pass over, by, עָבַר;
Hiph., bring over, make go
through, &c.; a crossing, ford,

מַעְבָּר 1.

cry, to (call).

cry out, to, צָעַק, זָעַק; a cry, צִעָקָה 1.

cultivate, to (serve).

cunning, עָרוּם 1.

curse, a, ban, חָרַם 2.

curse, to, אָרַר; קָלַל, *Pi.*

cut down, to, cut off, cut, פָּרַת;
pass. *Niph.*

D.

Daniel, דָּנִיֵּאל; later דְּנִיֵּאל.

darkness, חֹשֶׁךְ 2.

dash in pieces, רָמַשׁ, *Pi.*; pass. *Pu.*

daughter, בַּת 2. *i.*; my *d.*, בָּתִּי, &c.;
plur. בָּנוֹת 1. See p. 153.

David, דָּוִד, דָּוִד.

dawn, daybreak, יָצָחַר 2.

day, יוֹם 2, § 41. 5; pl. יָמִים, יָמִי.
See p. 153.

death, מָוֶת, § 41 (die).

Deborah, דְּבוֹרָה (= bee).

deceive, to (beguile).

declare, to (tell), (hear), (count).

deep, be, עָמַק, *st.*; deep, adj. עָמֹק 1.

See § 43. 4.

deliberate, to (counsel).

delight in, to, הִפְיֵן, *st.*; *impf.*

יִהְיֶינָה, in pause, יִהְיֶינָה.

delight, pleasure, הִפְיֵן 2. § 35;

delighting in, adj. הִפְיֵן 1.

deliver, to, נָצַל *Hiph.*; pass. *Niph.*

depart, to, סוּר. § 40.

descend, to, יָרַד. § 39.

desert, wilderness, pasture, מִדְבָּר 1.

desire, to, חָמַד; *impf.* יִחַמַּד, pass.
Niph.; חָפֵץ, *st.*

desolation, חֲרָבָה 2.

despise, to, קָלַל; to be despised,
קָל (Qual).

destroy, to, שָׁחַת, *Hiph.* (*Pi.*);

- pass. *Niph.*; שָׁמַד, *Hiph.* pass.
Hoph. (blot out).
 dew, טַל.
 die, to, מוֹת; to kill, *Hiph.*, *Pōl.*
 (מוֹתָה); pass. *Hoph.*; dead, מוֹת
ptc.; death, מוֹת 2. § 41.
 disease, sickness, חָלִי 2. § 45.
 displeased, זָעַף 1.
 divide, to, בָּרַל, *Hiph.*; pass. *Niph.*
 do, to (make).
 dog, כָּלֵב 2.
 door, דֶּלֶת 2. *f.*
 dove, יוֹנָה, *f.*, pl. *im.*
 draw near, to, approach, קָרַב, *st.*;
Hiph. bring near, offer, pre-
 sent; נָנַשׁ, *perf.* used in *Niph.*,
impf. in *Qal.* See § 33. *Hiph.*
 bring near; near, קָרוֹב 1.
 dream, to, חָלַם; *impf.* יִחְלֹם; a
 dream, חֲלוֹם, plur. *ôth.*
 drink, to, שָׁתָה; to give to drink,
 water, שָׁקָה, *Hiph.*; feast, מִשְׁתָּה,
 § 45; a butler, cupbearer, מִשְׁתָּקָה,
 § 45; cupbearer's office, *same.*
 drive out, to, גָּרַשׁ, *Pi.*, pass. *Niph.*
 drunk, be, שָׁכַר, *st.*; strong drink,
 שֵׁכָר 1.
 dry, be, יָבֵשׁ, *st.*, § 39; חָרַב; dry
 land, יִבְשָׁה 1.
 dumb, אֵילִם 3.
 dust, עָפָר 1.
 dwell, to, יָשַׁב, § 39; שָׁכַן, *impf.*
 in *o* (p. 80); *Hiph.*, to place;
 tabernacle, מִשְׁכָּן, pl. *ôth (im).*
- E.**
 eagle, נֶשֶׁךְ 2. *i.*
 ear, אָזֶן, 2. *f.*, *du.*; give ear, hear-
 ken, הִאָזִין, *Hiph.*, denom.
 (hear).
 earth, land, אֶרֶץ 2. *f.*
 earthquake, רָעַשׁ (shake).
 east, קֶדֶם; on the east of—
 מִקְדָּם ל.
 eat, to, אָכַל, § 35; give to eat,
Hiph.; meat, food (אָכַל 2),
 אָכְלָה 2, מִאֲכָל 1.
 Eden, עֵדֶן.
 edge, פֶּה, with the edge of the
 sword חֶרֶב לְפִי. See p. 153.
 eggs, בִּצִּיצִים 2, pl. *f.* § 41. 4.
 Egypt, מִצְרַיִם, *f.*; Egyptian, מִצְרִי,
 fem. יֵת. § 16. 4. 1.
 Ehud, אֶהוּד.
 elder, זָקֵן 1 (aged); elder, comp.
 = greater (great). § 47. 1 b.
 Elijah, אֱלִיָּהוּ (אֱלִיָּה).
 Elisha, אֱלִישָׁע.
 embrace, to, חָבַק, *Pi.*
 empty, רֵק (רִיק).
 end, קֵץ 2, § 43; latter end,
 אַחֲרֵית, *f.*
 end, be ended, תָּם, *st.*, § 42; כָּלָה,
 § 44; to finish, complete,
Hiph. תָּם, *Pi.* כָּלָה; perfect,
 תָּם 1 תָּמִים 1.
 enemy, אֹיֵב 3; enmity אִיבָה 2.
 enter, to, בּוֹא בְּ.
 entice, *Pi.* of פָּתָה (to be simple).
 entrance, מָבֹוא 1.
 escape, to, מָלַט, *Niph.*; rescue,
Pi.
 establish, to, *Hiph.* of קוּם arise.
 eternity (ever).
 evening, עָרֵב 2. *c.*
 ever, eternity, עוֹלָם 1, עַד; for ever,

לְעוֹלָם; *eternal hills*, 'הָרֵי ע' ;
 never, 'לֹא . . . לֹע' .
 every, כָּל; every day, כָּל-יוֹם (all);
 they went *every man* to his
 house, הָלְכוּ אִישׁ לְבֵיתוֹ (§ 13. 4).
 evil, adj. רָע 1, § 43; evil, *n.* רָע,
 2, § 43; אָוֶן 2, § 41.
 except, בִּי אֵם.
 extinguished, be, נִדְעָה, *st.*
 eye, עֵין 2. *f.*, § 41, *du.* עֵינַיִם; *pl.*
 עֵינֹת, fountains (§ 41. 5).
 Ezra, עֶזְרָא.

F.

face, faces, פָּנִים 1, *pl.*; before,
 formerly, לִפְנֵי; *before me*, לִפְנֵי,
 &c., p. 69; used both of *time*
 and *place*.
 fair, beautiful, יָפָה 1, § 45; beauty,
 fairness, יָפִי 2.
 fall, to, נָפַל, *impf.* in *a*, § 33; let
 fall, drop, cast (lots), *Hiph.*
 famine (hungry).
 far, to be, רָחַק, *st.*; far, adj.
 רָחוֹק 1.
 fat, בָּרִיא 1.
 father, אָב, irreg. See p. 153.
 fear, to, יָרָא, *st.*, § 39, *impf.* יִירָא;
inf. יִירָא; pass. *Niph.*; terrible,
 מוֹרָא 1, 2, יִירָאָה 2, נוֹרָא
 § 38; פָּחַד 2.
 feast (drink).
 feast, to hold a (religious), חָגַג,
 § 42, a (religious) feast, חָג 2,
 § 43 and p. 45 (near foot).
 feed, to, pasture, רָעָה; shepherd,
 רָעָה.
 field, שׂדֵה 1, § 45, *pl.* *ôth (im).*

fierceness (heat), חָרוֹן.
 fight, to, לָחַם, *Niph.*; *with, against*,
 ב; *for*, ל; battle, war, מִלְחָמָה,
cstr. מִלְחָמָה, § 29. 3.
 fill, to (be full).
 find, to, מָצָא; pass. *Niph.* § 38.
 fine, thin, דָּק 1. § 43.
 finish, to, כָּלָה, *Pi.*; pass. *Pu.* (be
 ended), also *Qal.*
 fire, אֵשׁ 2. *f.* § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, רִאשׁוֹן (§ 35. 1 a); at
 first, בְּרִאשׁוֹנָה.
 fish, דָּגָה 1, דָּג 18. 3.
 flame, לָהֶבֶת 1.
 flee, to, בָּרַח, נוֹם; to put to
 flight, הִנִּים (*Hiph.*); a refuge,
 מְנוּם 1. § 41.
 flesh, בָּשָׂר 1.
 fling, to (cast).
 flock, עָדָר 2; צֹאן 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (enemy).
 food, אָכַלָה (eat).
 fool, נָבָל 1; אֹיִל; folly, אֵילָה 2.
 foot, רֵגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חֵיל 2, § 41;
 also wealth, valour.
 ford, a, מַעְבָּר.
 ford, to (to cross).
 forget, to, שָׁכַח; pass. *Niph.*
 fork, מוֹלֵג 3; *pl.* מוֹלְגוֹת.
 form, to, יָצַר, § 39; *impf.*; with
waw cons. וַיַּצֵּר.
 forsake, to, עָזַב (leave).
 four, § 48; fourth, § 48. 2.
 fowl (bird).

friend, רֵעָה, § 45.

frog, צִפְרִידֵּעַ 3. § 30.

from, out of, prep. מִן, § 14. 2,
§ 15. 2.

fruit, to bear, be fruitful, פָּרָה ;

fruit, פֶּרִי 2, § 45. 3 b.

full, be, מָלֵא, *st.* ; of, acc. ; be filled
with, *Niph.*, acc. ; to fill (a thing
with), *Pi.*, two acc., § 38. 3 b ;

fuiness, מָלֵא ; full, adj. מָלֵא.

G.

gain, to (property), רָכַשׁ ; gain,
property, רִכְשִׁי.

garden, גַּן 2. § 43.

garment, בִּגְדִי 2. *i.*, suff. בִּגְדִי, &c.

(not הָ). שְׂמֵלָה 2 and שְׂלֵמָה 2

(by transposition).

gate, שַׁעַר 2.

gather, to, אָסַף, § 34 ; קָבַעַן (*Qal*), *Pi.* ;

assemble, gather themselves,
and pass. *Niph.* of both vbs.

gazelle (beauty), צִי, § 45. 3.

genealogies, history, חֹלְדוֹת, pl. *f.*
(bear).

generation, דּוֹר 2, § 41, pl. (*im*) *oth.*

Gentiles, גּוֹיִם. גּוֹי nation.

Gideon, גִּדְעוֹן.

girl (bear), (lad).

give, to, נָתַן, § 33 ; *dat.* gift(s),
coll. מָתָן 1.

glad, be (joyful).

glorify, to, כָּבֵד, *Pi.* (be heavy) ;

glory, כְּבוֹד 1.

go, to, הָלַךְ, § 39 ; walk, *Hithp.*
§ 26. 3 b.

go down, יָרַד, § 39 ; *Hiph.* bring
down ; pass. *Hoph.*

go in, בּוֹא, § 40 ; bring in, *Hiph.*,
pass. *Hoph.* ; followed by בּ,
אֵל, acc.

go out, יָצָא, §§ 38, 39 ; bring out,
Hiph. ; pass. *Hoph.* ; of מִן, out-
going, exit מוֹצֵא 1, § 38.

go up, עָלָה ; bring up, *Hiph.* ; an
ascent, מַעְלָה, § 45.

let go, to, נָשַׁל, *Pi.*

God, אֱלֹהִים, *pl.* (sing. in poetry
(אֱלֹהִי) ; with insep. prepp. לֵא,
&c. (§ 15. 1 b), but מֵאָה.

gold, זָהָב 1.

good, be, pleasing, agreeable, טוֹב,
perf. ; *imperf.* יִיטֵב ; do good to,
do right, *Hiph.* ; well, very,
הֵיטִיב, inf. abs. § 39.

good, adj. טוֹב ; good things,
goods, goodness, טוֹב 2, the
best (of), מֵיטֵב (only in cstr.) 1.

govern, to, rule, *over*, מָשַׁל, בּ (king).

grass, דִּשָּׁא 2 ; עֵשֶׂב 2 ; to sprout
(of young grass), הִדְשִׁיא, *Hiph.*
denom.

grave (bury).

great, be, grow, גָּדַל, *st.* ; bring up
(a child), *Pi.* ; magnify, *Hiph.*
(*Pi.*) ;—oneself, *Hithp.* ; great,
גָּדוֹל 1 ; greatness, גָּדֻל 2 ; great,
גָּדוֹל 1, § 43, pl. many.

grey hairs, שֵׂיבָה.

groan, to, אָנַח, *Niph.* § 34.

ground, אֲדָמָה 1.

grow, of grass (grass), (sprout).

grow up (be great).

guilty, be, אָשָׁם, *st.* ; suffer, be
punished (as guilty), *Niph.* ;

guilt, אָשָׁם 1, עוֹן 1.

H.

half, *חצי* 2. § 45. 3.
 halt, to, be lame, *עָלַע*.
 hand, *יָד* 1. *f.*, § 18; *your* —
יָדְכֶם.
 hang up, to, *יקע*, *Hiph.*; *הוֹקִיעַ*.
 happen, to (befall).
 hard, be, *קָשָׁה*; harden, *Hiph.*;
 hard, severe, *קָשָׁה* 1 (heavy).
 hate, to, *שָׂנֵא*, § 38; hatred,
שִׂנְאָה 2.
 head, *רֹאשׁ*, § 41. 5, pl. *רִאשִׁים*.
 heal, *רָפָא*; pass. *Niph.*
 hear, hearken, obey, *שָׁמַע*; make
 be heard, declare, *Hiph.* (ear);
 rumour, report, *שָׁמַע* 2.
 heart, *לֵב*, 1 *לֵב*, 2, § 43 (pl. *oth*
 in both).
 heaven, heavens, *שָׁמַיִם* 1, pl.
 heavy, be, *כָּבֵד*, *st.*; make heavy,
 harden (honour, glorify), *Pi.*;
 heavy, *כָּבֵד* 1.
 Hebrew, *עִבְרִי*, fem. *עִבְרִיָּה*, § 26. 4. 8.
 heifer, *עֵגְלָה* 2.
 help, to, *עָזַר*; help, *עָזַר* 2. § 35.
 hero, mighty man, *גִּבּוֹר*.
 hide, to, *סָתַר*, pass., reflex. *Niph.*;
 act. *Hiph.*; *חָבַא*, pass., reflex.
Niph., *Hithp.*; act. *Hiph.*
 high, be, *רוּם*; lift up, *Hiph.*; high,
 lofty, *רָם* 1, *ptc.*
 hill, mountain, *הָר* 2. § 43.
 history (genealogies).
 hither, here, adv. *הֵלֵם*.
 Hittites, *חִתִּים*, *חִתִּיָּהָם*.
 ho! *הוּי*.
 holy, be, *קָדַשׁ*, *st.*; sanctify, *Pi.*;
 —oneself, *Hithp.*; holy, saint,

קָדַשׁ 1; holiness, *קָדַשׁ* 2; holy
 place, sanctuary, *מִקְדָּשׁ*, *קָדַשׁ* 1.
 honey, *דְּבַשׁ* 2. § 29. 2.
 horn, *קֶרֶן* 2. *f.*
 horse, *סוּס* 2; mare, *סוּסָה*, *f.*
 host, army, time of service, *צְבָא*
 1, pl. *oth.* § 38. 2.
 hot, be, *חָם*, *st.*; hot, *חָם* 1, § 43;
 heat, *חֶם* 2.
 house, *בַּיִת* 2, § 41; home, *בֵּיתָה*;
 pl. *בֵּתִים*, p. 153.
 how! *מָה*, § 13. 3; *אֵיךְ*.
 howl, to, *יָלַל*, *Hiph.* § 39. 1. 4.
 hungry, be, *רָעַב*, *st.*; hungry, *רָעַב*;
 hunger, famine, *רָעַב* 1.
 hunt, to, *צָוַד*; venison, *צִיד*.
 husband (man).

I.

if, *אִם*.
 ill (evil).
 image, *צֶלֶם* 2.
 imagination, *יָצַר* 2 (form).
 impute, to, reckon, *חָשַׁב*.
 in, prep. *ב*, § 14; into, *בְּ*, *אֶל*.
 increase, to (*intr.*), *רָבָה*.
 inhabit, to, *יָשַׁב*, § 39. 2. 2 *b*; in-
 habitant, *יָשַׁב*.
 inherit, to, *יָרַשׁ*, § 39. 2. 2 *a*, dis-
 possess, *Hiph.*; *נָחַל*, give to in-
 herit, *Hiph.*; inheritance, *נַחֲלָה*.
 iniquity, *אָחַז* 2, § 41 (evil, guilt).
 innocent, *נָקִי* (very rarely *נִקְיָא*).
 inside, midst, heart, *קֶרֶב*, 2. *i.*;
within the city, *בְּקִרְבֵּי הָעִיר*; *within*
me, *בְּקֶרְבִּי* (midst).
 instead of, *תַּחַת* (beneath), p. 121.
 Israel, *יִשְׂרָאֵל*.

J.

Jeroboam, יֵרֹבְעָם.

Jerusalem, יְרוּשָׁלַם (יְרוּשָׁלַם), p. 103.

Jezebel, אֵיזֶבֶל.

Jonathan, יְהוֹנָתָן.

Jordan (the), הַיַּרְדֵּן.

Joseph, יוֹסֵף.

Joshua, יְהוֹשֻׁעַ, יְהוֹשֻׁעַ.

journey, to, נָסַע; journey, מַסָּע 1.

joyful, be, rejoice, &c., שָׂמַח, *st.*;glad, joyful, *ptc.*; gladness, joy,

שְׂמֵחָה 2; also נִיל, verb and

noun, §§ 40, 41.

Judah, יְהוּדָה.

judge, to, שָׁפַט; to litigate, im-

plead one another, *Niph.*; a

judge, שֹׁפֵט; judgment,

מִשְׁפָּט 1.

just, be, righteous, &c., צַדִּיק, *st.*;justify, *Hiph.*; — oneself,*Hithp.*; just, righteous, צַדִּיק;righteousness, צִדְקָה 2. *i.*, צִדְקָה 1.

K.

keep, to, watch, שָׁמַר; keep one-

self, take care, beware, *Niph.*;watchman, *ptc.* שָׁמַר; watch,

מִשְׁמָר 1; watch, charge,

מִשְׁמֶרֶת, § 29. 3 a.

key, מַפְתֵּחַ 3 (open).

kid, בָּדִי, § 45.

kill, to, הָרַג; *Hiph.* of *die* (הָמִית).kindle, to, burn (*intr.*) יָצַת, יָקַד(*trans.*); *Hiph.* of יָצַת (הָצִית),

§ 39. 3.

king, be, rule, מָלַךְ, *over*, עָל, ב, עָל;make one king, *Hiph.*; pass.*Hoph.*; a king, מָלַךְ 2; queen,

מַלְכָּה 2; kingdom, מַמְלָכָה, &c.,

§ 29. 3 a.

kiss, to, נָשַׁק, *impf.* in *a* (also *o*);

with ל; a kiss, נְשִׁיקָה (rare).

kneel, to, בָּרַךְ, *st.*; to make (abeast) kneel, *Hiph.*; the other

parts in sense of "bless"; knee,

בָּרַךְ 2. *i.*, *f. du.* § 29, p. 101.know, to, יָדַע, § 39. 2; *impf.* יָדַע,*imp.* יָדַע, *inf.* *cstr.* יָדַעַת; pass.*Niph.*; inform, make known,*Hiph.*; pass. *Hoph.*; know-

ledge, יָדַעַת 2.

L.

lad, נָעַר 2; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נָבִירָה 2. *i.* See

§ 29. 3 b.

lamp, נֵר.

lance, רֵמַח 2. § 37. 2.

land (earth).

last, אַחֲרָיו (after).

law, instruction, תּוֹרָה (teach)

leaf, leafage, עֵלָה 1. § 45. 3.

lean, to, rest, press, act. סָמָךְ; one-

self, *Niph.*; שָׁעַן, *Niph.*; upon, עָל.learn, to, לָמַד, *st.*; make learn,teach, *Pi.*, two *acc.*leave, to, abandon, עָזַב; pass. *Niph.*

leave off, to, stop (cease).

left (over), be, remain, שָׁאַר; to

leave over, let remain, *Hiph.*;pass. *Niph.*

left (hand), שְׂמָאוֹל.

length (long).

leopard, נָמֵר 1.

lest, conj. **פֶּן**, joined with *impf.*

lick, to, **לָקַק**, § 42.

lie, to (speak falsely), **כּוֹב**, *Pi.*; a lie, **כָּזָב** 1.

lie down, to, lie, **שָׁכַב**, *st.*; a bed, **מִשְׁכָּב** 1; to lie down (of beasts), **רָבִץ**, *st.*; a stall, resting-place, **מִרְבֵּץ** 3. § 30.

life (live).

lift up, to, bear, **נָשָׂא** (high).

light, be, shine, **אֹר**, *perf.* in *o*; give light, *Hiph.*, § 40; light,

אֹר 2; luminary, light, **מֵאֹר** 1, pl. *oth* (*im*).

light, be, swift, **קָל**, *st.*, § 42; to curse, *Pi.*; lighten, *Hiph.*; light, swift, **קָל** 1. § 43.

like, prep. **כִּ**. § 14. See p. 87.

lion, **לֵאָוִי** 2, § 45; young lion, **לִפְּיָר**.

lip, edge, shore, **שֹׁפָה** 1, *du.* § 17.

listen, to (hear), **אָל**, **בִּ**.

little, be, **קָטָן**, *st.*, § 22; little, **קָטָן** 1, **קָטָן** 1, — the first form is not inflected (found only in abs., and *once* in *cstr.*), the second is inflected **קָטָנִים קָטָנָה**. See § 43. 4.

little, a, some, a few, **מְעַט**; a little water, food, &c. **מִ' מַיִם**, **אֶכֶל**; a few people, **מִ' מְתֵי מ'** (also **מְתֵי מַסְפָּר**).

live, to, **חָיָה**, § 45; living, **חַי** (from root **חַי**, see p. 87); life, **חַיִּים**; living creature, beast, **חַיָּה**.

lofty, be, **נָבָה**, *st.*; lofty, high, **נָבָה** 1; loftiness, height, **נָבָה** 2.

long, be, **אָרָךְ**, *st.*; to prolong, *Hiph.*; long (**אָרָךְ**) only in *cstr.*

אָרָךְ (see p. 64), **אָרָךְ** 1, fem.

אָרְפָּה (see § 43. 4); length, **אָרָךְ** 2.

look, to, **נָבַט**, *Hiph.*

lord, **אֲדֹנָי** 1; takes pl. suff., except in 1st pers. s., where it admits sing. also (prob. a later device to distinguish a human lord **אֲדֹנִי** from the divine **אֲדֹנִי** = **יְהוָה**).

lot, **גֹּדֶל** 1, pl. *oth*.

Lot, **לוֹט**.

loud, **גֹּדֶל** (great).

love, to, **אָהַב**, *st.*, § 34; love, **אָהָבָה** (strictly *inf. cstr.*).

low, be, **שָׁפַל**, *st.*; low, **שָׁפַל**; to bring low, *Hiph.* of **שָׁפַל** or **כָּרַע**.

Luz, **לֹז**.

M.

magnify, to (be great).

maid, **שִׁפְחָה** 2; **אָמָה** 1, pl. **אִמָּהוֹת**, see p. 153.

make, to, do, **עָשָׂה**; pass. *Niph.*; to make one thing into another, *two accus.*; work, deed, **מַעֲשֵׂה**, § 45; **פָּעַל** poet.; a work, **פָּעַל**, p. 120.

male, **זָכָר** 1.

man, husband, **אִישׁ**; man, man-kind, **אָדָם**.

manner, **דֶּרֶךְ** 2, **מִשְׁפָּט** 1.

mantle, **מַעֲטָל**; **אַדְרֶת**. § 29. 2.

many, be, increase, **רָבָה**; increase, to, act. *Hiph.*; many, **רַב** 1. § 43.

mare (horse).

matter (word).

measure, to, **מָדַד**. § 42.

meat (eat).

meditate, muse, הִנָּה.

meet, to, קָרָא, קָרָא (infin. cstr.

קָרָא); *to meet him*, לִקְרֹאתוֹ, &c.

melt, to, מָוָה, and *Niph.*

memory, memorial, זָכַר 2.

mention, to, *Hiph.* of *remember*.

merciful, to be, רָחַם, *Pi.*, acc. חָנַן 2;

mercy, loving-kindness, חַסֵּד.

messenger (angel).

midst, תוֹךְ 1, § 41; *within the house*, בְּתוֹךְ הַבַּיִת (inside).

mighty man (hero).

minister, to, שָׁרַת, *Pi.* (serve).

Miriam, מִרְיָם.

mischievous, אֶסְחָן (rare).

missilē (send).

mistress (lady).

Moab, מוֹאָב.

month, חֹדֶשׁ 2 (new).

moon, יָרֵחַ.

more (still), עוֹד.

morning, בֹּקֶר 2.

morsel, fragment, פֶּת 2. *i. f.* § 43.

Moses, מֹשֶׁה.

mother, אִם 2. § 43.

mountain (hill).

mourn, to, סָפַד, אָבַל, *st.*; mourn-
ing, מִסָּפֵד 3.

mouth, edge, פֶּה. See p. 153.

much, רַב 1. § 43 (many).

N.

naked, עֲרִימִים, pl. עֲרִים, see

§ 43. 4; nakedness, עֲרֹוּה 2.

name, שֵׁם 3, pl. שִׁמּוֹת.

narrate, to, סָפַר, *Pi.*

nation, גּוֹי (people).

native land, מוֹלָדָת 2 (bear).

near, קָרוֹב 1 (draw near).

neck, צוֹאֵר 1, *sing.* and *pl.*

new, חֲדָשׁ 1.

night, לַיִל 2, § 41, usually לַיְלָה 2.

no, not, לֹא direct; אַל, with pro-
hibitions, p. 83; no, none, אֵין
2 (if with vb., vb. is in *ptc.*),
p. 136, footnote.

north, צָפוֹן 1.

not to, לִבְלֹתִי, *inf.*, p. 145.

now, עַתָּה.

number, to, מָנָה (count).

nurse, מִינִיקָה 2. *i.* § 29. 3.

O.

oath, שְׁבוּעָה (swear).

offer, to, *Hiph.* of קָרַב, *draw near*.

offering, קָרְבָּן; meat (*i.e.* blood-
less)—מִנְחָה; drink—נֶסֶךְ 2. *i.*;
burnt—עֹלָה.

ointment, שֶׁמֶן 2.

old (elder, aged).

olive, זַיִת 2. § 41.

on, upon, ב, § 14. 1; עַל, p. 70.

one, § 48; one—another, p. 150
(friend), (brother).

only, אֶדָּה, רק.

open, to, פָּתַח; pass. *Niph.*; door,

פֶּתַח 2. *i.*; key, מַפְתָּח 3; to

open (of eyes), פָּקַח; pass.

Niph.; open (of mouth), פָּצַח.

oppress, to, עָנָה, לָחַץ, *Pi.*

or, או, וְאִם in interrogative

or indirectly interr. sentences,

—*shall we go or shall we for-*

bear? הֲנֵלֵךְ—(וְאִם) אִם נִחְדֵּל;

or no, or not, אִם לֹא, § 49. 5 c.

other, אַחֵר, pl. אַחֵרִים.

out, out of, מֵן, § 14. 2, § 15. 2.

out at, in at, בָּעֵד (properly "interval," "distance"). See p. 96.

outside, חוּץ; *to the outside*, הַחוּצָה;

on, at, the outside of the house,

מִחוּץ לְבֵית, § 14. 2 b.

over, upon, עַל, p. 70.

overflow, to, overwhelm, שָׁטַף.

oversee, to, visit, פָּקַד; commit, entrust, *Hiph.*; an overseer,

פָּקִיד 1.

ox, פָּר, § 43; שׁוֹר, § 41; cow, *fem.* פָּרָה.

P.

pain, חָלִי, § 45. 3; מַכָּאב.

palace, הַיָּכָל, 1, pl. *ôth* (once); cstr. הַיָּכָלִי.

palm (hand), כַּף, 2, § 43.

pass by, עָבַר (cross).

passover, פֶּסַח, 2.

pasture, מִדְבָּר (desert).

path, נָחִיב, 1. *m.*, and נַחֲיִיבָה, *f.*

pay, to, שָׁלַם, *Pi.*

people, עָם, 2, § 43.

perfect, תָּמַם, 1, § 43; תְּמִימִים, 1. See be ended.

perish, to, אָבַד, § 35; destroy, *Pi.*, *Hiph.*

permit, to, נָתַן, *acc.* and *inf.*

Pharaoh, פָּרֹעִה.

Philistines, פְּלִשְׁתִּים.

pit, prison, בּוֹר, 2, § 41; pl. *ôth*.

pity, to, רָחַם, *Pi.*, § 36; חָנַן, § 42.

place, to, שָׁם, שָׁיט, הֵפִיחַ (*Hiph.* of נָח); *Hiph.* of שָׁבַן. See set,

dwell, rest.

place, a, מָקוֹם, 1; pl. *ôth* (arise).

plague, נָנַע, 2; מַכָּה.

plain (*noun*), lowland, שְׁפֵלָה.

plant, to, נָטַע; a plant, נָטַע, 2. *i.*

play, to, sing, &c., זָמַר, *Pi.*

plead with, to, עָם, בָּ, רִיב, § 40.

plough, to, חָרַשׁ.

plunder, to, בָּזַז (spoil), (take). § 42.

poor, אֶבְיוֹן, 1, § 43.

possess, to, יָרַשׁ, קָנָה; possessor, קָנָה; possession, מִקְנָה, § 45.

pot, סִיד, pl. *ôth*.

pour out, שָׁפַךְ (spill).

powerful, עָצוּם, 1.

prayer, תְּפִלָּה.

precept, פָּקֹד (oversee).

presence, in p. of, לִפְנֵי (face), p. 69.

prey, מִלְקוֹחַ (take).

priest, כֹּהֵן, 3.

prince, שֵׁר, 2, § 43.

prolong, to, *Hiph.* of אָרַךְ, *be long.*

promise, to, אָמַר, with *infin.*

prophecy, to, נָבֵא, *Niph.* (*Hithp.*); concerning, עַל, לָ; prophet, נְבִיא, 1.

prove, to (try), צָרַף, בָּחוּן, נָסָה, *Pi.*

proverb, מִשְׁל, 1.

punished, be, *Qal*, *Niph.* of אָשַׁם, *be guilty.*

pursue, to, רָדַף.

put on, wear, לָבַשׁ, *acc.*; to clothe, dress with, *Hiph.*, *two acc.*, § 27. 1 *d.* § 38. 3 b.

put, to, place, set, נָתַן. See place.

put out, to (the hand), שָׁלַח.

Q.

queen, מַלְכָּה, 2.

quiet, שָׁאֵן.

quiet, become, שָׁחַק, impf. *o*.

R.

rain, מָטָר, 1; rain, to, מָטַר, *Hiph.*

ram, אֵיל, 2. § 41. 2.

ransom, בֹּפֶר, 2 (atone).

read, to, קָרָא.

rebel, revolt, to, פָּשַׁע; *against*, ב.

receive, to, לָקַח, § 33. 3 b.

redeem, to, גָּאֵל, פָּדָה; redemption,

גְּאוּל; redeemer, גֹּאֵל.

refrain, to, רָחַק, *st.* (far).

refresh, to, sustain, קָעַר.

refuge (flee), (trust).

regard, to, שָׁעָה, אֵל (look).

reign, to (king).

rejoice, to (joyful, be).

remember, to; זָכַר; pass. *Niph.*;

call to remembrance, mention,

Hiph.; memory, זָכַר, 2.remove, to, סִיר, intrans.; *Hiph.*

trans.

rend, to, קָרַע.

repent, to, נָחַם, *Niph.* נָחַם, § 36.

report, שָׁמְעָה (hear).

rescue, to (escape), (deliver).

rest, to, שָׁבַת; make cease, *Hiph.*;נָח; give rest, *Hiph.* הִנִּיחַ, *dat.*;place, set, *Hiph.* הִנִּיחַ; resting-

place, מְנוּחָה, מְנוּחָה, § 41; sab-

bath, שָׁבַת, 1.

restore, to (return).

return, to, שָׁב; restore, *Hiph.*,

פָּל; return, הִשְׁוִיבָה.

reveal, to, גָּלָה.

review, to, פָּקַד (oversee).

rib, side, צִלְעַ, *f.* 1; pl. *ôth* (*îm*).

See p. 114.

riches, חֵיל, 2 (force); עֶשֶׂר, 2; rich,

עֶשֶׂר.

riddle, חִידָה.

ride, to, רָכַב, *st.*; to make ride,set on a horse, &c., *Hiph.*;chariot, רָכַב, 2. *i.*, מְרַכְבֶּה.

righteous, be (just).

rise, to, קָם.

rise, to (of star, &c.), יָרָח.

rise early, to, *Hiph.* שָׁכַם.river, נָהָר, 1, pl. *ôth* and *îm*; יָאֵר;(mainly of *Nile* and its

branches).

roll, to, גָּלָל, *Qal*, *Hiph.*; pass.*Niph.*

rule over, to (govern).

rumour (report).

run, to, רוּץ; runner, post, *ptc.*

רוּץ, 1; make run, bring hastily,

Hiph.

S.

sabbath (rest).

sacrifice, to, זָבַח; sacrifice, זָבַח

2. *i.*; altar, מִזְבֵּחַ, 3, pl. *ôth*

(offer, offering).

saddle, to (bind).

saint (holy).

sake of, for, בְּעִבּוּר, — *of me*,

בְּגִלְלִי, בְּעִבּוּרִי. See עָבַר, גָּלָל

in *Lex.*

salt, מֶלַח, 2.

salvation (save).

Samson, שָׁמְשׁוֹן.

- Samuel, שְׁמוּאֵל.
- sanctify, to (holy).
- sanctuary (holy).
- sand, חול, 2. § 41.
- Sarah, שָׂרָה.
- satisfied, be, שָׂבַע, *st.*, with, acc.; to satisfy with, *Hiph.*, two acc., § 38. 3; satisfied, שָׂבַע 1; fullness, שָׂבַע 2, שָׂבַע 1.
- Saul, שָׂאוּל.
- save, to, יָשַׁע, *Hiph.* הוֹשִׁיעַ; pass. *Niph.*, salvation, safety, יִישַׁע 2; יִשׁוּעָה.
- say, to, promise, אָמַר, § 35.
- scattered, be, פָּוֵץ (impf.); to scatter, *Hiph.*; pass. *Niph.*
- sceptre, tribe, rod, נִשְׁבֵּט 2.
- scribe, סֹפֵר 3 (count).
- sea, יָם 2, § 43, *astr.* יָם, יָם, and יָם (only in יָם-סוּף).
- see, to, רָאָה, §§ 44, 45; pass. *Niph.*; show, let see, *Hiph.*, two acc.; seer, רָאָה; sight, aspect, face, מְרֹאֶה.
- seed, זֶרַע 2 (sow).
- seek, to, inquire at, דָּרַשׁ; pass. *Niph.*
- seek, to, בָּקַשׁ, *Pi.*
- sell, to, מָכַר; pass. *Niph.*
- send, to, שָׁלַח; send away, loose, *Pi.*; a missile, שָׁלַח 2. *i.*
- serpent, נָחָשׁ 1.
- serve, to, till, עָבַד; pass. *Niph.*; enslave, *Hiph.*; servant, עָבַד 2; service, עֲבֹדָה; to serve = minister (mainly in sacred things), שָׁרַת, *Pi.*
- set, to, גָּזַן, שִׁים (שים); בָּן, *Hiph.*, *Po'.* (§ 40. 5); pass. *Niph.* (place).
- seven, seventh, § 48.
- shadow, צֶל 2. § 43.
- shake, to, רָעַשׁ; trans. *Hiph.*; an earthquake, רָעַשׁ 2.
- shave, to, נָלַח, *Pi.*, *Hithp.*
- shed, to (spill).
- Sheol, the underworld, שְׁאוֹל.
- shepherd, herdsman, רָעָה (feed).
- shine, to, אָוֹר, § 40.
- shore (lip).
- short, קָצֵר 1.
- shoulder, נִשְׁכָּם 2. *i.*
- shut, to, סָנַר; pass. *Niph.*
- sick, be, to, חָלָה; sickness, חָלִי.
- side, end (יָרֵכָה or יָרֵכָה?), (once in *sing.*—Gen. 49. 13—with suff. יָרֵכָהוּ, *du.* יָרֵכָתִים, *astr.* יָרֵכָתִי (with *dagh. l.*).
- silent, be, דָּם, *st.* (impf. יָדָם), חָרַשׁ, *Hiph.*
- silver, כֶּסֶף 2.
- simple one, a, פְּתִי 2. § 45. 3 b (3).
- sin, to, חָטָא; sin, חָטָא 2, חָטָאת; sinner (sing.), חָטָא, *ptc.*, חָטָא (used in plur.).
- sing, to, שָׁיר; a song, שִׁיר, and *fem.*
- sister, אָחוֹת 1. See p. 153.
- sit, to, dwell, יָשַׁב, § 39. 2; make to sit, place, *Hiph.*; pass. *Hoph.*; a seat, assembly, dwelling-place, מוֹשָׁב 1.
- slaughter, to, שָׁחַט, § 36.
- slay, to, הָרַג (die).
- sleep, to, יָשָׁן, *st.*; sleep, slumber, נָם; sleep heavily, רָדַם, *Niph.*; sleep, שָׁנָה 1, תְּנוּמָה; heavy

- (ecstatic) sleep, תרדמה, *e* firm.
- smell, to, ריח, *Hiph.*; smell, ריח 2.
- smite, to, נָנַח, pass. *Niph.*; נכה, *Hiph.* הִכָּה; pass. *Hoph.* נָנַע; stroke, defeat, מָנַח, נָנַע, מָנַח 2. *i.* (The word מָנַח is of general use, the other two very commonly of divine plagues.)
- smoke, עָשָׂן 1.
- snare, פֶּחַ 2. § 43.
- sole (of foot), palm, כַּף 2. *f.* § 43.
- some (a little), מֶן, partitive.
- son, בֶּן 3. See p. 153.
- song, שִׁיר *m.* (שִׁירָה *f.*).
- sore, רָע (bad).
- sorrow, heaviness, יָגוֹן 1.
- soul, נַפֶּשׁ 2. *f.*
- south, נֹגַב 2.
- sow, to, זָרַע; bear seed, *Hiph.*; seed, זָרַע 2.
- speak, to, דָּבַר, *Pi.* (דִּבֶּר) — in Qal used only in *act. ptc.*; a word, thing, דָּבָר 1; *everything*, כָּל דָּבָר, *nothing*, כָּל דָּ—, or דָּ—לָא. § 13. 4.
- spill, to, שָׁפַךְ; pass. *Niph.*
- spirit, wind, רוּחַ 2. *f.*
- spoil, to, plunder, שָׁלַל; spoil, שָׁלַל 1.
- spread, to, spread out (hands), שָׁרַשׁ; יָצַע *Hiph.* (יָצִיעַ *impf.*), § 39. 3.
- sprout, to, צָמַח; make to sprout, *Hiph.*; sprout, branch, צָמַח 2 *i.* (grass).
- staff, מִקֵּל 3, pl. *oth.*
- stall, lair, מַרְבֵּץ 3 (lie down).
- stand, to, עָמַד; set up, *Hiph.*, קוּם.
- star, כּוֹכֵב 1.
- statute (command), חֹק 2, § 43, fem. חֻקָּה (precept).
- steal, to, גָּנַב, *Qal* and *Pi.*; pass. *Pu.*, *Niph.*; thief, גָּנֵב.
- still, yet, more, עוֹד; see p. 136 (note); still alive, עוֹד חַי (again).
- stone, אֶבֶן 2.
- stranger, sojourner, נָר 1, § 41; strange, foreign, נֹכְרִי (*nokhrî*).
- street, חוּץ 2, pl. *oth*; שׁוּק 2; רֶחֶב, *f.*, pl. *oth*.
- strength (strong).
- stretch, to, נָטָה, also *Hiph.* (put out); a bed, כִּמָּה.
- strip, to, פִּשַּׁט, *Hiph.*
- strong, be, חָזַק, *st.*; אָמַץ, *st.*; strengthen, *Pi.*; עָצַם, *st.*; strong, עָזוּ, חָזַק; strength, חָזַק and חֻזְקָה; עָזוּ 2, § 43; כָּח 2.
- strive, to, plead, רִיב, § 40; strife, מְרִיבָה 2, רִיב.
- suck, to, יָנַק, § 39. 1; suckle, give suck, *Hiph.*; nurse, *ptc. Hiph.*, מִיִּנְקָה, see § 29. 3.
- suffer, to, punishment (be guilty); to suffer pain, כָּאַב, *st.* (pain).
- sun, שֶׁמֶשׁ 2.
- swarm, to, שָׁרַץ, with *acc.*; a swarm, שָׁרִץ 2.
- swear, to, שָׁבַע, *Niph.*; oath, שְׁבוּעָה.
- sweat, זָעָה, firm.
- sweet, be (מָתַק), *st.*; sweet, מֶתוּק 1, inflect. מְתוּקָה. § 41. 1 b.
- sword, חֶרֶב 2. *f.*
- sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).

tablet, לֶחֶם *m.*; pl. לִּיּוֹת.

take, to, לָקַח; pass. *Qal*, *Niph.*,

§ 33. 3 b, c; prey, plunder,

מִלְקוֹחַ; take (capture in war,

&c.), לָבַד; pass. *Niph.*

tall, גָּבֹהַ (great). *Cstr.* גְּבוּהָ.

tambourine, תָּף 2. § 43.

taste, to, טָעַם; taste, sense, טַעַם 2.

teach, to, יָרָה, *Hiph.*, הוֹרָה; לָמַד

(learn) *Pi.*; law, instruction, תוֹרָה,

tell, to, נָגַד, *Hiph.*; pass. *Hoph.*

(count), (say), (speak).

temple, הֵיכָל (palace).

tent, אֹהֶל 2; pl. אֹהֳלִים (but also,

with *prep.* בְּאֹהֳלִים).

terrible, נֹרָא, *Niph. ptc.* of יָרָא
(fear).

testify, to, עִיד, *Hiph.*; witness, עֵד.

that, conj. כִּי; in order that, לְמַעַן,

with *infin. cstr.* (p. 168), or

imperf. (p. 86); *that* is very

often expressed by *waw consec.*,

e.g. after וַיְהִי, and it came to

pass. § 23. 3.

then, of time, אָז; *then*, of tran-

sition in thought, ו, simple and

consec. § 23. 3.

thence (there).

there, שָׁם; thither, שָׁמָּה; thence,

מִשָּׁם; where, whence, whither,

see p. 47.

there is (was), יֵשׁ; — *water*, יֵשׁ

מֵיִם; *I have*, יֵשׁ-לִי &c. (see p.

130, note 3); *there is (was) not*,

אֵין; *there is no water*, אֵין מֵיִם;

suff., see p. 136.

therefore, עַל-כֵּן.

thief (steal).

thigh, יָרֵךְ 1; cons. יָרֵךְ. See p. 64.

thing (speak).

thither (there).

thorn, קוֹץ 2.

thought, מַחְשָׁבָה, § 29. 3 (count) ^ף;

cstr. pl. מַחֲ.

thresh, רוּשׁ; threshing-floor, נָחַן

2, pl. *ôth.*

threshold, סף 2. *i.* § 43. 1 a.

throne, seat, כִּסֵּא 3, pl. כְּסֵאוֹת.

thus, כֹּה.

tidings, to bring, preach, בִּשַׁר,

Pi.

till, cultivate (serve).

till, until, prep. עַד; conj. עַד אֲשֶׁר,

with *perf.* or *imperf.* according

to sense. *Suff.*, p. 70.

time, עַתָּה, § 43; time (*fois, mal*),

פַּעַם 2, gen. *fem.*, plur. *im*

(properly *step*); twice, פַּעַמַּיִם;

three times, שְׁלֹשׁ פַּעַמַּיִם.

tingle, to, צַל. § 42.

together, יַחַד, יַחְדָּו.

to-morrow, מָחָר.

tongue, לָשׁוֹן 1, gen. *fem.*, pl. *ôth.*

touch, to, נָגַע, ב.

tower, מִגְדָּל 1, pl. *im* and *ôth.*

transgress, פָּשַׁע; *against*, ב; trans-

gression, פָּשַׁע 2. *i.*

tread, to, רָמַס.

tree, עֵץ 1; wood, *pl.*

tremble, to, רָגַז, *st.*

tribe (sceptre).

trust, to, to flee for refuge to,

בֶּהָסֶה, ב; a place of refuge,

מִחְסֶה (confide), (flee).

to try (as silver), **צָרַף**, **בָּחַן**; to try,
prove, tempt, **נָסָה**, *Pi*.
turn, to, overturn, turn into, **הִפֵּךְ**;
pass. *Niph.* (return).
turn aside, to, **סָוֵר**.
twins, **תְּאֵמִים**.
שְׁנֵי, § 48; they two, both of
them, **שְׁנֵיהֶם**, &c. § 48. **י** (9);
the second time, **שְׁנִית**.

U.

under (beneath).
undone, to be, **דָּמָה**, *Niph.*
unless, **לֹא־אִלּוּ** (usually perf.).
until, **עַד**, **עַדִּי**, &c. (till), p. 70.
unto, **אֵלַי**, &c., p. 70.
upon, **עָלַי**; *suff.*, p. 70.
upright, **יָשָׁר**.
upwards, **מַעֲלָה**. See **עַל** in Lex.
אֹר, *Ur*.

V.

vain, empty, **רֵיק**, **רֵיק**; vanity, **רֵיק**,
שָׁוְיָ.
valley, **בִּקְעָה**, 2 **נָחַל**, 2 **נָיָא**.
valour, **חַיִּל**, 2 (force). § 41.
vengeance, **נִקְמָה**, 1 (avenge).
venison, **צִיד**, 2. § 41.
very, **מְאֹד** (prop. a noun).
vine, **נֶפֶן**, 2.
vineyard, **כֶּרֶם**, 2; vinedresser,
כֶּרֶם, 3.
violence, wrong, **חָמָס**, 1.
virgin, **בְּתוּלָה**.
vision, **מְרָאָה** (see).
visit, to (review), (oversee).
voice, **קוֹל**, 2.
vow, to, **נָדַר**; a vow, **נֶדֶר**, 2.

W.

walk, to, *Hithp.* of **הָלַךְ**. § 26. 3 **ב**.
wall, **חוֹמָה**.
wander, to, wave, tremble, **נָנַע**;
a wanderer, **נָנַע**, *ptc.*
war (fight).
wash, to, **רָחַץ**; — clothes, **בָּבֶס**, *Pi*.
§ 26. 1 **א**.
waste, to, lay waste, **שָׁמַם**, *Hiph.*
waste away, to, **מָקָה**, *Niph.* § 42.
watch, to (keep).
water, waters, **מַיִם**, pl.
water, to (**שָׁקָה**, *Hiph.*), **הִשְׁקָה**.
used as causative of **שָׁתָה**, p. 152.
way, manner, **דֶּרֶךְ**, 2. **א**.
weak, **דָּל**, 1. § 43.
wealth, **חַיִּל**, 2 (force). § 41. 2.
wean, to, **נָמַל**; pass. *Niph.*
weapon, **בָּלִי**, *pl.* **בָּלִים**, *c.* **בָּלִי**.
wear, to (put on).
weary, be, **יָעַף**, *st.* § 39; weary,
יָעַף, 1.
weep, to, **בָּכָה**. § 44, § 45. 1 (1).
weigh, to, **שָׁקַל**, pass. *Niph.*
well, **בְּאֵר**, 2. **פ**.
west, **יָם**, § 43.
what, **מָה**, § 13. 3.
whelp, **נֹר** (lion).
when, **כִּי**, **כַּ** with inf. cstr.; **כַּ** with finite forms (p. 111).
when? how long? **מָתַי**, **מָה**.
whence, where, whither, p. 47.
whether?, **הֲ**, **הִי**, § 49. 2; **אִם** (or),
§ 49. 5 **א**.
who, which, **מִי**, § 13. 2.
who? **מִי**, § 13. 3.
whoever, whosoever, **מִי**, § 13. 3.

whole (all).

why? wherefore? לָמָּה (מִדּוּעַ).

wicked, רָשָׁע 1; wickedness, רָשָׁע 2.

wife (woman).

wilderness (desert).

willing, to be, אָבָה § 35.

wind (spirit).

wine, יַיִן 2. § 41.

wing, border, extremity, כַּנֶּף 1.
f. du. (pl. óth).

wise, be, חָכַם, *st.*, impf. יִחְכֹּם;

wise, חָכַם 1; wisdom, חָכְמָה 2.

wish, to, חָפֵץ, *st.*

with, prep. עִם 2; אֵת 2. § 43.

See *suff.*, p. 142, note 1; with
of instrument, ב, § 14. 1 f.

withdraw, to (be far).

within (inside), (midst).

witness, עָד 1, § 41 (testify).

wolf, זֶבֶד 2, *e* firm.

woman, אִשָּׁה. See p. 153.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber (tree).

word, thing, matter, דָּבָר 1.

work, to (make).

wrestle, to, אָבַק, *Niph.*

write, to, כָּתַב; pass. *Niph.*
(count).

Y.

Yahweh (Jehovah), יְהוָה; perhaps
יְהוֹה; usually read יְהוָה, p. 41.

year, שָׁנָה 1, pl. *ím* (*óth* poet.);
a yearling שְׁנִי; 20 years old
= son of 20 years.

yoke, עֹל 2. § 43.

young, younger (little). § 47. 1.

youth, young man, נָעַר, *f.* נַעֲרָה;
time of youth, נַעֲרִים.

Z.

Zion, צִיּוֹן.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; cstr. אָבִי. See p. 153.

יָאָבֵר *to perish* (§ 35).—Impf. יֹאבֵר
—Hiph. הַאֲבִיר *to destroy*.

אָבָה *to be willing* (§ 35).—Impf.
יֹאבָה.

אֲבִיגַיִל *Abigail*.

אֲבִיוֹן *m. poor*.

אֲבִימֶלֶךְ *Abimelech*.

אֶבֶן *2 f., a stone*.

אָבֵק Qal not in use.—Niph. נִאָבֵק
to wrestle.

אֲבִרָהָם *Abraham*.

אֲבֵרָם *Abram*.

אָדָם *1 m., man*.

אֲדָמָה *1 f., the ground*.

אֲדֹנָי *1 m., lord*.—Takes suff. of
plur. noun. See *lord* in Eng-
Hebr. With prefix לֹאֲדֹנִי &c.

אֲדָרְתָּ 2 f., *a mantle*. § 29. 3.

אָהַב *to love*.—Impf. יֹאָהֵב (*1 pers.*
also אָהֵב). § 34 f.

אָהָה *alas!*

אֶהוּד *Ehud*.

אֹהֶל *2 m., a tent*; pl. אֹהֶלִים (but
בְּאֹהֶלִים is found).

אָוֶן *2 m., vanity, wickedness*. § 41.

אוֹר *to be light, shine*, (ע"ו) Perf.

אוֹר. Hiph. הָאִיר *to give light*.
§ 40.

אוֹר *2 m., light*. § 41.

מָאוֹר *1 m., a light, luminary*; pl.
im and ôth.

אִיר *Ur*.

אִזֹּנָה *adv. then*.

אָזֶן *2 f., the ear*. § 29.

אָח *m., a brother*. See p. 153.

אָחֵד *m., אחת f., one*. § 48.

אֲחֵר *adv. afterward*; prep. *after*,
behind; oftener אַחֲרֵי—אַחֲרֵי
after me &c., p. 70.

אֲחֵר *adj., another*; pl. אַחֲרִים.

אַחֲרִית *f., end, latter end*.

אֵיב *3 m., an enemy*. § 30.

אֵיד *2 m., calamity*. § 41.

אֵיזֶבֶל *Jezebel*.

אֵיךְ *adv. how? how!*

אֵין *2 (nothing), there is not*; cstr.

אֵין. Suff. p. 136, footnote.

אִישׁ *m., a man*. See p. 153.

אִשָּׁה *f., a woman*. See p. 153.

אָכַל *to eat* (פ"א, § 35).—Hiph.
הָאֲכִיל *to give to eat*.

אָכַל *2 m., food*; אָכְלָה *2 f., id*.

מֵאֲכַל *1 m., id*.

אֵל *adv. no, not, with Juss*. p. 83.

אֵל *prep. unto*. Suff. p. 70.

אלהים *pl. m., God.* (Sing. אֱלֹהִים used in poetry.) With prefix,

לְאֱלֹהִים &c., § 14. 1 c, but מֵאֱלֹהִים.

אֵלִיָּהוּ, אֱלִיָּהוּ *Elijah.*

אֵלִישָׁע *Elisha.*

אֱלִיל *m., an idol.*

אֵלִם 3 adj., *dumb.*

אִם *adv. if; אִם כִּי except.*

אִם 2 *f., mother.* § 43.

אָמַן *to be firm.*—Hiph. הֶאֱמִין *to believe,* אָמַן, אָמַן.

אֱמֶת 2 *i. f., truth* (contr. fr. אֱמֶתֶת).

Suff. אֱמֶתוֹ.

אָמַן *to be strong* (st. § 23).—Pi. *to make strong.*

אָמַר *to say, to promise, intend.* § 35.

אָמַר *speech, word* (poetical).

אָנִי *pron. I.* § 12.

אָסַף *to gather.*—Impf. יֵאָסֶף, § 35. 1 b.—Niph. *to assemble.*

אָף *m., the nose, anger.*—Du. אֶפֶס *the nostrils, face* (אָנַף *to breathe, be angry*). § 43. 4.

אֶצֶל 2, used as prep. *beside; beside me,* אֶצֶלִי. § 34. 4 b.

אַרְבַּע *four.* § 48.

אַרְזִי 2 *m., cedar.*

אַרְיִי 2 *m., a lion.* § 45. 3.

אַרְזִי 2 *m., length.*

אֶרֶץ 2 *f., earth, land; pl. ôth.*

אָרַר *to curse.*—Impf. יֵאָרַר. § 42.

אֵשׁ 2 *f., fire.* § 43.

אֲשֶׁר *rel. pron. who, which.* § 13. 2.

אֲשֵׁרִי *cstr. the happinesses of (= happy!).* See p. 154.

אֵת a particle placed before the

definite acc., § 13. 7. Suff. § 20. 10.

אֵת prep. *with.* Suff. p. 142, note 1.

אַתָּה *pron. thou.* § 12.

אֶתָּן 1 *f., a she-ass.*

ב

בִּי prep. *in, on, among; by of instrument.* § 14. 1.

בְּאֵר 2 *f., a well; pl. ôth.*

בִּגְדִי 2 *i. m., a garment, covering.*—Suff. בִּגְדוֹ (without dag. l.).

בִּדֵּד 2 *m. (separation),* לְבַד *apart, alone; I alone* לְבַדִּי. § 43.

בָּרַל Qal not in use.—Hiph. *to separate, divide.*—Niph. *pass.*

בְּהֵמָה 1 *f., cattle, tame beasts; cstr.*

בְּהֵמַת, cstr. pl. בְּהֵמֹת. See p. 154.

בֹּא *to come, go, go in* (ע"ו). § 12.

—Impf. יָבֹא.—Hiph. הֵבִיא *to bring.* Hoph. *pass.* §§ 38, 40.

בּוֹר 2 *m., a pit; pl. ôth.* § 41.

בוֹשׁ *to be ashamed* (ע"ו § 40).—Impf. יִבוֹשׁ.

בָּזַז *to plunder, spoil* (§ 42).—Impf. יִבֹּז.

בָּחַר *to choose* (§ 36); *acc. ב.*

בָּטַח *to trust* (§ 37); *in, ב.*

בֶּטֶן 2 *i. f., the womb, heart.*

בֵּין 2 (*interval*), prep. *between, among.* Repeated before the

second word and usually takes the numb. of its suff.—*between me and you* וּבֵינֵינוּם.—For

me . . . you בֵּין . . . בֵּין also ל . . . ל.

בֵּית 2 *m., a house.* See p. 153.

בֵּיתֶל Bethel.

בְּכֹרֶה *birthright.*

בֵּן 3 *m., a son.* See p. 153.

בָּנָה *to build*, apoc. impf. וַיִּבֶן.

§ 45. 1.

בַּת 2 *f., a daughter.* See p. 153.

בְּעַר 2 prep. *behind, in at, out at*,

הַחֲלֹק ב' *in at, out at the window;*

הַחֹמֶה ב' *over the wall.*—Suff.

בְּעָרִי § 36. 2. 2.

בָּעַל *to marry*; ptc. pass. *f.* בְּעֻלָּה *married.*

בָּעַל 2 *m., lord, husband, Baal.*

Suff. § 36. 2. 2.

בָּקַע *to cleave, break through.*

בֹּקֶר 2 *m., morning.*

בָּקַשׁ Qal not in use. Pi. בִּקְשׁ *to seek.*

בָּרָא *to cut, fashion, to create* (§ 38).—Niph. *pass.*

בָּרִיא 1 adj. *fat.*

בְּרִית *f., a covenant*; בְּרַת ב' *to make a covenant*; הָקִים ב' *to establish a covenant.*

בָּרַךְ *to kneel.*—Pi. בִּרַךְ *to bless*;

Pu. *pass.* (§ 36);—*blessed* בְּרוּךְ

1 ptc. Qal.

בֶּרֶךְ 2 *i. f., the knee, du.* בְּרָכִים.

בָּרַכָּה 1 *f., a blessing*, cstr. בְּרָכָה, suff. בְּרָכָתִי. § 18. 2.

בָּשָׂר 1 *m., flesh.*

בִּשַׁל *to boil.*—Pi. *to boil, seethe.*

נָאַל *to redeem.* § 36.

נָבַר *to be strong, prevail* (st. § 22).

נָבוֹר *m., a hero, mighty man.*

נָבִירָה 2 *i. f., lady, mistress.*

§ 29. 3 b.

נָדַר 2 *m., a kid.* § 45. 3.

נָדַר *to be great, to grow* (st. § 22).

—Pi. *to magnify, bring up* (a child).—Hithp. *to magnify oneself.*

נָדוּל 1 adj., *great, elder.*

נִדְעֹון *Gideon.*

גוֹי *m., a nation.* Pl. גּוֹיִם, cstr. גּוֹיֵי *the gentiles.*

נָוַע *to die, expire.* § 37.

נֹוֶלֶת 1 *m., lot*; pl. *ôth.*

גִּיל 2 *m., joy.* § 41.

נָלָה *to uncover, reveal* (ל"ה § 44).—

Niph. *pass.*—Hithp. *to uncover oneself.*

נָלַל *to roll* (§ 42).—Impf. יָגֵל.—

Hiph. הִגֵּל *to roll.* Niph. נָגַל *to be rolled.*

גַּם adv. *also*; גַּם . . . גַּם *both . . . and.* § 49. 5 a.

נָמַל *to wean*; *to deal fully, adequately with*; *recompense.* Niph. *to be weaned.*

גַּן 2 *c., garden.* § 43.

גָּנַב *to steal.*—Pi. *id.*—Pu. *pass.*

גֵּר 1 *m., a sojourner.* § 41.

נָדַשׁ *to drive out* (§ 36); oftener Pi.—Niph. *pass.*

דָּב 2 *c., a bear.* § 43.

דְּבוֹרָה *Deborah (= bee).*

דָּבַק *to cleave* (st. § 22); *to* ב.

דָּבַר Qal not in use except Act.

ptc. דֹּבֵר *speaking.*—Pi. דִּבֵּר *to speak.*—Pu. *pass.*

דָּבָר 1 *m., a word, thing.*

דְּבִשׁ *honey*, 2 *m.* § 29. 2.

דג 1 *m.*, a fish; *p.* דָּגָה.

דָּוִד דָּוִיד, *David*.

דֹּר 2 *m.*, generation; pl. (*im* and) *ôth*. § 41.

דֶּלֶת 2 *f.*, a door (door-leaf); du. דְּלֵתַיִם.

דָּם 1 *m.*, blood, your blood דָּמְכֶם.
—דָּמִים blood spilt. § 18. 3.

דָּמָם to be silent. Impf. יָדָם. § 42.

דָּנְיָאֵל (later) דָּנִיֵּאל Daniel.

דַּעַת see יָדַעַת.

דֶּרֶךְ 2 *c.*, a way.

דָּרִישׁ to seek; unto אֵל.

דֶּשֶׁא 2 *m.* (young) grass.

דֶּשֶׁא Qal and Hiph. each found once: to produce grass (*denom.*).

ה art., the. § 11.

ה particle of interrogation. § 49. 2.

הֲלֹא not?

הֹדָר 1 *m.*, honour, majesty.

הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

הָיָה to be (§ 45. 2).—Impf. יִהְיֶה,
apoc. יִהִי.—Inf. *cstr.* הֵיחִיז,

לֵהִיחַ &c.

הַיְכָל 1 *m.*, palace, temple.

הַכּוֹת. See נִכְה.

הֵלֶם adv. hither.

הָלַךְ to go.—Impf. יֵלֶךְ.—Hiph. הוֹלִיךְ (see § 39. 2. 2 c).—
Hithp. הִתְהַלֵּךְ to walk, go about.
§ 26. 3 b.

הִן adv. behold, lo! Suff.
p. 142, note 1.—Followed
chiefly by the ptc. הֹנֵנִי מֵבִיא
behold I (do, will) bring.

הָפַךְ to turn, to change into (§ 34).

—Niph. נִהְפָּךְ *pass.*

הָר 2 *m.*, hill, mountain. § 43.

הָרַג to kill, slay (§ 34).—Niph. *pass.*

הָרָה to conceive (§ 44 f.).—Impf.

3 *s. f.* with waw cons. וְהָרָה.
§ 45. 1 (3).

ו conj. and. § 15.

זָאב 2 *m.*, a wolf (*ē* firm).

זָבַח to sacrifice, slaughter. § 37.

זָבַח 2 *m.*, a sacrifice.

זֶבֶח 3 *m.*, an altar; pl. *ôth*. § 30.

זֶה *f.* זֶה dem. pron. this. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר to remember.—Niph. *pass.*—

Hiph. to mention, commemorate.

זָכָר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ē* firm).

זָעַק to cry out. § 36.

זָקֵן to be old (st. § 22).

זָקֵן 1 adj. old; noun elder. § 18.

זָקָנִים *m.*, זָקֵנָה *f.*, old age.

זָרֹעַ *f.*, the arm; pl. *im*, *ôth*.

זָרַח to shine, rise (of star). § 37.

זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ
to yield seed.

זָרַע 2 *m.*, seed; *cstr.* זָרַע and זָרַע.

ח

חָבֵא Qal not in use.—Hiph.

נִחְבֵּא to hide.—Niph. נִחְבְּאָה to
hide oneself; Hithp. *id.* § 34.

חָבַשׁ *to bind, bind up, saddle* (§ 34).

חָנַג *to keep a feast* (§ 42).—Impf. יִחַג.

חַג 2 *m., a feast* (hajj), p. 45, § 43.

חָדַל *to cease, leave off* (st. § 22).

חֹדֶשׁ 1 *adj. new.*

חֹדֶשׁ 2 *m., new moon, month.* § 35.

חֹל 2 *m., sand.* § 41.

חוֹמָה *f., a wall.*

חָוָה 2 *m., outside, street, field; pl. ôth.*—הַחוּצָה *to the outside.*—

לְמַחוּץ *on the outside of.*

חָזַק *to be strong* (st. §§ 22, 34).

חָזַק 1 *adj. strong.*

חָטָא *to sin* (§ 34).—Hiph. הִחָטִיא *to condemn as sinful.*

חָטָא 3 (ptc.) *a sinner, used in sing., but חָטָא adj. used in pl.*

חָטָא 2 *m., sin.* § 38. 2.

חָיָה *to live* (§ 45. 2).

חָיָה *to live* (§ 42. See p. 87, note 4).

חַי 1 *adj. living, f. חַיָּה*, § 43. In oaths חַי is used of God, and

חַי (cstr. or perhaps a contracted abs.) of men: e. g. חַי

יְהוָה וְחַי נַפְשְׁךָ *as J. liveth and as thy soul (=thou) liveth.*

חַיִּים *life.*

חַיָּה *f., a living creature, beast.*

חַיִל 2 *m., force, valour, power, army, wealth.* § 41.

חֵיק 2 *m., bosom.* § 41.

חָכָם 1 *adj., wise.* § 35.

חֵכְמָה 2 *f., wisdom.* § 29.

חֵלֶב *m., fat.*

חָלָה *to be sick* (§§ 34, 44 f.).—Impf. with waw cons. יִחָל.

חָלָה 2 *m., disease, sickness.* § 45.

חָלַל—Hiph. הִחָל *to begin* (§ 42).

—Hoph. הוּחַל *pass.*

חָלַם *to dream* (§ 34).

חֲלוֹם *m., a dream; pl. ôth.*

חָמַד *to desire* (st. § 22).—Impf.

יִחְמַד, (יִחְמַד).—Niph. נִחְמַד *pass.*

חָמוֹר *m., an ass.*

חָמָס 1 *m., violence, injury.* § 35.

חָנַן *to pity* (§ 42).—Impf. יִחַן,

יִחַן = יִחַן Gen. 43 29.

חָסֵד 2 *m., mercy, kindness.*

חָפֵץ *to desire, wish* (st. §§ 22, 34).

—Impf. יִחְפֹּץ, יִחְפֹּץ.

חָפֵץ 1 *adj. desiring*, § 35, cstr.

pl. חֲפִצִּי, see § 22. 4.

חֵץ 2 *arrow.* § 43.

חֲצֵר 1 *c., enclosure, court, village;*

pl. חֲצֵר, ôth. § 35.

חֶק 2 *m., statute.* § 43.

חָרַב *to dry up, be waste* (st. § 22).

חֶרֶב 2 *f., sword.*

חָרָה *to be hot, angry.*—Imp. apoc.

יִחָר. § 45. 1.

חָרַפָּה 2 *f., a reproach.*

חָשַׁב *to think, reckon.*—Impf.

יִחְשַׁב and יָחַ. § 34. 2 c.

חֹשֶׁךְ 2 *m., darkness.*

חַת *Heth; בני־חַת, חֲתָתִים Hittites.*

ט

טָהַר *to be clean* (st. §§ 22, 36).—

Pi. טָהַר *to cleanse.*

טָהוֹר 1 *adj., clean.*

טוֹב *to be good* (§ 40).—Perf. טוֹב.

Other parts from יָטַב.—Impf.

יִיטַב.—Hiph. הִיטִיב. § 39. 1.

טוב 1 adj. *good*. § 41.

טוב 2 *m.*, *good things, goods, goodness*. § 41.

טל *m.*, *dew*.

טעם *to taste* (§ 36).

טעם 2 *m.*, *taste, sense*. § 36. 2.

יאר *m.*, *stream* (esp. Nile).

יבש *to be dry* (st. §§ 22, 39).

יבשה 1 *f.*, *dry land*.

יד 1 *f.*, *hand*. Your hand ידכם; du. ידים, pl. ידות *hands* fig. (handles). § 16. 5.

ידע *to know* (פ"ו § 39).—Impf.

ידע.—Inf. Cstr. ידעת.—Niph.

נודע *pass.*—Hiph. הודיע *to make known*.

יהוה *Jahweh*. The vowels are those of אֲדֹנִי *lord*. With prefix ליהוה (i. e. אֲדֹנִי). See § 10. 5.

יהודה *Judah*.

יהונתן *Jonathan*.

יהושע *Joshua*.

יום 2 *m.*, *a day*. See p. 153.

יונה *f.*, *a dove*; pl. *im*.

יונתן *Jonathan*.

יוסף *Joseph*.

יטב see טוב.

יין 2 *m.*, *wine*. § 41.

יכל *to be able* (§ 39).—Impf. יוכל.

ילד *to bear* (פ"ו § 39).—Impf.

ילד.—Hiph. *to beget*.—Pu. *to be born*.

ילד 2 *m.*, *a boy*. § 29.

ילדה 2 *f.*, *a girl*.

מולדת 2 *f.*, *kindred*. § 29. 2.

ים 2 *m.*, *sea*; cstr. ים except in ים־סוף *Red sea*. § 43.

ינק *to suck* (פ"י § 39).—Hiph.

מינקת *to give suck*; hence מינקת 2 *f.*, *a nurse*. § 29. 2.

יסף Qal, and Hiph. הוסיף, *to add* (פ"ו § 39. 4).

יעף *to be weary*.—Impf. ייעף. § 39. 2. 2 a.

יעף 1 adj., *weary*.

יעץ *to advise, counsel* (§ 39).—

Impf. ייעץ.—Niph. נועץ.

עצה 1 *f.*, *counsel*.

יפה 1 adj., *fair*. § 45.

יצא *to go out* (פ"ו § 39).—Impf.

יצא; inf. cstr. צאת (for צאתה).—Hiph. *to bring out*.

מוצא 1 *m.*, *an outgoing*. § 39. 38.

יצנ Hiph. הצני *to set, place*. (§ 39. 3).

יצע Hiph. הציע *to spread* (§ 39. 3).

יצר *to form* (§ 39).

יצר 2 *m.*, *form, imagination*.

יקר *to burn*.—Impf. ייקר.—Hoph. *pass.* הוקר. § 39. 2.

יקן Qal only in Impf. ייקן *to awake* (§ 39).—Perf. &c. in Hiph. הקין.

ירא *to fear* (§ 39).—Impf. יירא.

Inf. cstr. יראה.—Niph. נורא; ptc. *terrible*. Followed by מן, מפני, and פן.

ירא 1 adj. *fearing*.

ירבעם *Jeroboam*.

ירד *to go down* (§ 39. 2. 2 b).—

Impf. ירד &c.—Hiph. הוריד *to bring down*.—Hoph. *pass.*

הירדן *the Jordan*.

יְרוּשָׁלַם *Jerusalem.* See p. 103.

יָרֵחַ 1 *m.*, the moon.

יָרֵךְ 1 *f.*, the thigh, side; cstr. יָרֵךְ.

See p. 64.

יָרֵכָה or יָרֵכָה? See *side* in Eng.

Hebr. 2 *f.*, side, end.—Du.

יָרֵכְתִּי, cstr. יָרֵכְתִּים.

יָרֵשׁ to inherit (§ 39. 2).—Hiph.

הוֹרִישׁ to dispossess, destroy.

Niph. *pass.*

יֵשׁ there is—There is water מַיִם יֵשׁ.

See p. 130, note 3.

יָשַׁב to sit, dwell, inhabit (§ 39. 2).

—Impf. יֹשֵׁב.

יֹשֵׁב 3 *ptc.* inhabitant.

מוֹשֵׁב 1 *m.*, a seat, assembly, dwelling-place.

יָשָׁן to sleep (§ 39).—Impf. יֹשֵׁן.

הוֹשִׁיעַ Qal not in use.—Hiph. הוֹשִׁיעַ

to save.—Niph. *pass.* § 39. 2.

יִשְׁע 2 *m.*, salvation.

יִשׁוּעָה *f.*, id.

הַיִּשׁוּעָה *f.*, id.

יָשָׁר 1 *adj.*, upright, righteous.

יֵתֶר 2 *i.*, remnant, rest.

כ

כֹּפֶּ prep. *as, like.* § 14. Suff. p. 87,

note 1. With rel. כַּאֲשֶׁר *as,*

when. When he kept שָׁמַר כַּאֲשֶׁר,

or שָׁמְרוּ (inf. cstr. § 31. 9 c).

כָּבֵד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden,

honour.—Niph. *be honoured.*

כָּבֵד 1 *adj.*, heavy, severe, laden

(cstr. כָּבֵד and כָּבֵד. See p. 64).

כְּבוֹד 1 *m.*, honour, glory.

כֹּה *adv.* *thus.*

כֹּהֵן 3 *m.*, a priest. § 36.

כּוֹכַב 1 *m.*, a star.

כּוֹן Qal not in use.—Hiph. כִּבֵּן

to set, establish.—Pō'lel כּוֹן *id.*

—Niph., Pō'lāl, *pass.* § 40.

כִּי conj., that, for, because; of time

when, whenever. כִּי אֵם except.

כֶּלִּא 2 *i. m.*, a prison. § 38.

כֶּלֶב 2 *m.*, a dog.

כָּלָה to be ended (§ 44).—Pi. to

complete, finish.—Pu. *pass.*

כֹּל 2 *m.*, all. § 43. כָּל־דָּבָר every-

thing; כָּל־דָּבָר . . . לֹא nothing.

כֵּן *adv.*, so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal only in

ptc. act. כֹּסֵה and *pass.* כִּסּוּי.

—Pi. כָּסָה to cover.—Pu. *pass.*

מִכְסָּה 1 *m.*, a covering. § 45.

כֶּסֶף 2 *m.*, silver, money.

כַּף 2 *f.*, palm of hand, sole; *du.*

§ 43. Pl. *ôth* (metaphorical)

§ 16. 5.

כָּפַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. *pass.*

כֶּפֶר 2 *m.*, bribe, ransom.

כִּפִּיר *m.*, young lion.

כְּרוּב *m.*, cherub.

כֶּרֶם 2 *m.*, vineyard.

כַּרְמֶל Carmel, p. 65, note 2.

כָּרַע to bend the knee, bow down

(§ 37).

כָּרַת to cut off, cut down.—Niph.

pass. כָּרַת כֹּפֶּ to make a cove-

nant.

כַּשְׁדִּים Chaldeans.

כָּתַב to write.—Niph. *pass.*

כֹּתֵף 1 *f.*, shoulder; cstr. כֹּתָף.

See p. 64.

ל

- ל prep. *to, for*. See § 14. 1.
 לא adv. *not, no*.
 לב 2 *m., the heart*, § 43. Pl. *ôth*.
 לבב 1 *m., id.* Pl. *ôth*.
 לבד *alone*. See בַּד.
 לְבַשׁ *to put on (clothes), wear* (st. § 22); *acc.*—Hiph. *to clothe, put on (another)*; *two acc.* § 27. 1 *d*, § 38. 3.
 לוז *Luz*.
 לוח *m., tablet*; pl. לוחות.
 לוט *Lot*.
 לָחַם Niph. *to fight. With עם; against ב, על; for ל*. § 36.
 לחם 2 *c., bread*. § 36. 2. 3.
 מלחמה *מלחמת, f., war*. § 29. 3.
 לַיִל usually לַיִלָּה with *He of acc., 2 m., night*. Pl. לילות § 41.
 לָחַז *to take, capture*.—Niph. *pass*.
 לָמַד *to learn* (st. § 22).—Pi. לָמַד *to teach*.
 לָמָּה adv., *why?* (לָמָּה).
 לְמַעַן conj., prep., *in order that, to; for the sake of, with infin. and impf.* (עֵנָה). § 23. 6, § 49. 5.
 לָקַח *to take* (§ 33. 3).—*Impf.* יָקַח.—Inf. Cstr. קָחָה.—Niph. נִלְקָח *pass.*—(Old) *pass. pf.* יָקַח, *impf.* יָקַח. § 33. 3 *c*.
 מלָקוֹחַ *m., plunder*.
 מְלָקָחִים *m. du., tongs*.
 לָקַק *to lick* (§ 42). *Impf.* יִלְקַק.—Pi. *id.*
 לִשׁוֹן 1 *f., tongue*.

מ

- מָאֵד adv., *very*; also בְּמָאֵד.
 מֵאָה 1 *f., hundred*; *du.* מֵאָתַיִם.
 מְאוּמָּה *anything* (perhaps = *a fleck*).
 מְאוּרָא. See אֹר.
 מֵאֵכֶל. See אָכַל.
 מָאָס *to reject* (§ 36).
 מַבּוּל *m., the flood (of Noah)*.
 מִדְבָּר 1 *m., pasture, desert*.
 מָדַד *to measure* (§ 42).—*Impf.* יָמַד.—Niph. *pass.* יִמְדוּ *wherefore?*
 מָה pron. *what? whatever*, § 13.
 מֵהָ interj. *how! how?*
 מוֹאָב *Moab*.
 מוּגַג *to melt* (§ 40).—Niph. *pass.* יִמְדוּ.
 מוֹלֶדֶת. See יָלַד.
 מוֹצָא. See יָצָא.
 מוֹת *to die* (§ 40). *Perf.* מָת.—*Impf.* יָמוּת.—Hiph. הָמִית *to kill*.—Pô'êl מוֹתָה *id.*—Hoph. *pass.*
 מָת 1 *ptc., dead*.
 מָתַי *when?*
 מָתַיִם cstr. מְתַי (in a few phrases) *males, men*.
 מוֹת 2 *m., death* (§ 41).
 מוֹבָח. See נָבַח.
 מוֹחָה *to blot out, destroy* (§ 44).
 מַחֲנֶה *camp*.
 מָחָר 1 *to-morrow*.
 מָטָה. See נָטָה.
 מָטָר Qal not in use.—Hiph. *to rain*.
 מָטַר 1 *m., rain*.
 מִי pron. *who? whoever, who-*

soever; what? whatsoever. § 13.
 With prep. בְּמַה *how? by what?*
 (בְּמַה in *p.* and bef. א). מִי יָתֵן.—
Oh that! with Impf. &c. § 49. 6.
 מַיִם pl. *m.*, *water.* See p. 57.
 מִיִּנְקָה. See יִנְקָה.
 מִכְסָּה. See כֶּסֶה.
 מָכַר *to sell.*—Niph. *pass.*
 מָלֵא *to be full* (st. § 22, 38); *of,*
acc.—Niph. *to be filled.*—Pi.
to fill; with two acc. § 38. 3.
 מָלֵא 1 adj. *full.*
 מַלְאָךְ 1 *m.*, *angel, messenger.*
 מְלָאכָה *f.*, *work; cstr.* מְלָאכָת.
 § 29. 3.
 מָלַט Qal not in use.—Niph. *to*
escape.—Pi. *to rescue, deliver.*
 מִלְחָמָה. See לָחַם.
 מָלַךְ *to rule, be king; over,* עַל, ב.
 —Hiph. *to make one king.*—
 Hoph. *pass.*
 מֶלֶךְ 2 *m.*, *a king.*
 מַלְכָּה 2 *f.*, *a queen.*
 מַמְלָכָה, מְמַלְכֻת *a kingdom.* § 29. 3.
 מְלָאכִים. See לָקַח.
 מִן prep. (§ 14), *out of, from,*
away from; hence of cause
by, on account of. Suff. § 15. 2.
 Compar. degree § 47.
 מִנָּה *to count, number,* § 44.—
 Niph. *pass.*
 מִנּוּחַ. See נָח.
 מִנְחָה 2 *f.*, *an offering, present.*
 מִסַּע *a journeying* (from נָסַע).
 § 33. 4.
 מִסְפָּד 3 *m.*, *mourning.* § 30.
 מִסְפָּר. See סָפַר.
 מַעְבֵּר. See עָבַר.

מְעַט 2 *m.*, *a little, some, a few.*
 מַעְלָה *upwards.* See p. 162.
 מַעַלְל 2 *m.*, *deed, practice* (only in
 plur., and usually in bad
 sense).
 מַעֲשֵׂה. See עָשָׂה.
 מָצָא *to find* (§ 38).—Niph. *pass.*
 מָצוּה. See צוּה.
 מִצְרַיִם *Egypt.*
 מָקוֹם. See קוֹם.
 מַקֵּל 3 *m.*, *a staff,* § 30. Pl. *ôth.*
 מָקַק Qal not in use. (§ 42).—
 Niph. *to melt away.*
 מִקְרָא. See קָרָא.
 מִרְאָה. See רָאָה.
 מָרַר *to be bitter* (§ 42. 3).—Imp.
 יָמַר.—Hiph. הִמְרָא *to make bitter.*
 מָר 1 adj., *bitter; מְרָא* Aramaic
form of fem. מְרָה.
 מְרִיבָה. See רִיב.
 מִרְיָם *Miriam.*
 מֹשֶׁה *Moses.*
 מִשְׁכָּן. See שָׁכַן.
 מִשָּׁל *to rule; over,* ב.
 מִשְׁלֵל 1 *m.*, *a proverb.*
 מִשְׁמַר. See שָׁמַר.
 מִשְׁפָּט. See שָׁפַט.
 מִשְׁפָּחָה 2 *f.*, *clan,* § 29. 3.
 מִתּוֹק *to be sweet* (st. § 22).
 מִתּוֹק 1 adj., *sweet; f.* מִתּוֹקָה.
 § 41. 1.
 נָא enclitic particle of entreaty;
 אֶל־נָא dissuasive.
 נָבָא Qal not in use (§ 38).—Niph.
to prophesy.—Hithp. *id.*; also *to*

- act like an (ecstatic) prophet, to rave.*
 נְבִיא 1 m., a prophet.
 נָבַח *to bark* (§ 37).
 נָבַט Qal not in use (§ 33).—
 Hiph. הִבִּיט *to look*.
 נִבְלָה 1 f., a corpse, carcase.
 נָבַע *to bubble up*; Hiph. הִבִּיעַ *to pour forth* (§ 33).
 נָגַד Qal not in use (§ 33).—Hiph. הִגִּיד *to tell, shew*.—Hoph. *pass*.
 נָגַד 2 prep., *before, in presence of*.
 Suff. נִגְדִי.
 נָגַע *to touch, smite* (§ 33, 37).—
 Pi. *id.*—Hiph. *make to touch, reach to*, נָגַע.
 נָגַע 2 i. m., a stroke, plague.
 נָגַף *to smite, defeat* (§ 33).—
 Impf. יִגַּף.—Niph. *pass*.
 נָנַשׁ Perf. Qal not in use.—Impf. נִנַּשׁ.—Perf. in use Niph. נִנַּשׁ *to draw near*.—Hiph. *to bring near* (§ 33).
 נָדַד 1 m., a fugitive (ptc. of נָדַד *to wander*).
 נָדַד *to vow* (§ 33).
 נָדַד, נָדַד 2 m., a vow.
 נָהַר 1 m., a river (§ 36). Pl. *im* and *oth*.
 נָהַר *to rest* (§ 40).—Hiph. הִנִּיחַ *to give rest to* (ל of person); and הִנִּיחַ *to set down, deposit, place*; with *waw* נִתְּנָה.
 מְנוּחָה 1 m., resting-place. § 41.
 נָסַח *to flee* (§ 40).
 נָע *to move about* (§ 40); ptc. נָע *a wanderer*.
 נָחַל *to inherit, possess*.—Hiph. *to give, to inherit*.—Hoph. *pass*.
 נָחַל f., inheritance.
 נָחַל 2 m., torrent, torrent-valley, wady.
 נָחַם Qal not in use.—Niph. נָחַם *to repent, to pity* (§ 33. 1 d).—
 Pi. נָחַם *to comfort* (§ 36).
 נָחַשׁ 1 m., a serpent.
 נָחַה *to bend, incline, stretch* (§ 33, 44).—Impf. יִנַּח, apoc. יָנַח.—
 Hiph. *id.* הִנַּח, impf. יִנַּח, apoc. יָנַח.
 נָחַה f., a bed.
 נָטַע *to plant* (§ 33, 37).—Impf. יִטַּע.
 נָחַה Qal not in use (§ 33, 44).—
 Hiph. הִנַּח, *to smite*; impf. apoc. יָנַח.—Hoph. *pass*.
 נָכַח f., a stroke.
 נָכַר 1 m., a leopard.
 נָסַף *to pour out, found; set, establish* (from different roots).
 נָסַף 2 i. m., a drink-offering.
 נָע. See נָע.
 נָעַל 2 f., sandal, shoe. § 36. 2.
 נָעַר 2 m., a lad, § 36. 2; f. נָעָרָה *a girl*.
 נָפַל *to fall* (§ 33). Impf. יִפֹּל.—
 Hiph. הִפִּיל *to make fall, cast*.
 נָפַשׁ 2 f., breath, soul. Pl. *oth*.
 נָצַב Qal not in use. (§ 33).—
 Hiph. הִצִּיב *to set, place*.—
 Hoph. *pass*.—Niph. *reflex*. and *pass*.
 נָצַל Qal not in use (§ 33).—
 Hiph. הִצִּיל *to deliver*.—Hoph. *pass*.

נָקִי, (very rarely נָקִיא) 1 adj., *innocent*.

נִקְמָה 1 *f.*, *vengeance*.

נֵר *m.*, *lamp*.

נָשָׂא Qal not in use (§§ 33, 38).

—Hiph. הִשָּׂיא *to deceive, beguile*.

נִשָּׂק *to kiss* (§ 33).—Impf. יִשָּׁק

(ל of person).

נָשָׂא *to lift up, take up, raise*

(§§ 33, 38). Impf. יִשָּׂא. Inf.

cstr. (לִישָׂאָה) שָׂאת. Niph. *pass.*

נָתַב 1 *m.*, and נָתִיבָה *f.*, *path*.

נָתַן *to give, put, account* (33. 3 a).

Perf. נָתַתִּי &c. Impf. יִתֵּן.

Inf. cstr. תִּתֵּן, &c.

ס

סָבַב *to turn, turn away* (§ 42).

—Hiph. *to turn* (act.).

סָנַר *to shut*.—Niph. *pass.*

סוּם 2 *m.*, a horse; סוּסָה *f.* mare.

סוּר *to turn aside, remove, depart* (§ 40).—Hiph. *to remove, take away*.

סִלָּם 1 *m.*, a ladder.

סָמַךְ *to lean, press upon*.—Niph. *reflex. to lean*.

סָעַד *to sustain, refresh* (§ 36).

סָפַר *to count, write*.—Pi. סִפֵּר *to recount, declare*.

סָפַר 3 *m.*, ptc. scribe.

סֵפֶר 2 *m.*, a book.

מִסְפָּר 1 *m.*, number.

סָתַר chiefly in Hiph. *to hide*.—

Niph. *reflex.* and *pass.*, Hithp. *reflex.*

ע

עָבַר *to labour, till, serve* (§ 34).

Niph. *pass.*

עָבַר 2 *m.*, a servant (§ 35).

עָבַר *to pass, pass over, cross* (§ 34).—Hiph. *to bring over, make pass*.

עָבַר 2 *m.*, the other side; בְּעֵבֶר *beyond*.

(מַעְבֵּר or מַעְבָּר) 1, 3 *m.*, a ford (only in cstr. מַעְבָּר).

עָבַר 1 *m.*, cstr., with עַל as prep., *on account of*; בְּעֵבֹרִי *for my sake*.

עֵגֶל 2 *m.*, and עֵגְלָה 2 *f.*, calf, heifer (§ 35).

עוֹד Hiph., הָעִיד *to testify, bear witness, protest* (§ 40).

עֵד 1 *m.*, a witness.

עַד prep. *until, till*. Suff. p. 70.

עֵדֶן *Eden*.

עוֹד adv., *still, yet, again* (encore). Suff. see p. 136 footnote.

עוֹן 1 *m.*, guilt, sin, punishment. Pl. *ôth*.

מְעוֹלָם 1 *m.*, age, eternity; מֵעוֹלָם *from of old*; לְעַד, לְעוֹלָם *for ever*.

עוֹף *to fly* (§ 40).

עוֹף 2 *m.*, a bird, fowl.

עֵוֶר 3 adj., *blind*.

עוֹ *f.*, she-goat, pl. עֵזִים. § 43. 4.

עוֹ 2 *m.*, strength (§ 43).

עָזַב *to leave, forsake* (§ 34).—

Niph. *pass.*

עָזַר *to help* (§ 34).

עָזַר 2 *m.*, help. Suff. עֲזָרִי. § 34. 4 b.

עֲזָרָה *Ezra*.

עֲטָרָה *f.*, *cstr.* עֲטָרַת *crown.*

עַיִן 2 *f.*, *the eye, du.* עֵינַיִם. § 41.

Pl. עֵינֹת *wells.*

עִיר 2 *f.*, *a city.* Pl. עָרִים, *cstr.* עָרֵי.

עָלָה *to go up, break (of day)*

(§ 34, 44).—Impf. יַעֲלֶה, *apoc.*

יָעַל.—Hiph. *bring up, offer up.*

עַל *prep., upon, over.* Suff. p. 70.

עִם *prep., with, along with.* Suff.

p. 142, note 1.

עַם 2 *m.*, *people.* § 43.

עָמַד *to stand* (§ 34).—Hiph. *set, place.*

עָנָה *to be low, afflicted* (§ 44).—

Pi. *to afflict.*

עָנִי 2 *m.*, *affliction.* § 45.

עָנָה *to answer, witness* (§ 44); *against* ב.

מַעֲנֶה *m.*, *answer; כִּמְעֹן purpose, intent; used only with לָּ in*

לְכַמְעֹן (i) *as prep., on account of, for the sake of;* (ii) *as conj. followed by (a) inf. cstr., to the intent that, in order to, or (b) impf., with or without אֲשֶׁר, to the intent that, in order that.* § 23. 6, § 49. 5 c.

עָנָן 1 *m.*, *a cloud.*

עָנָן Qal not in use.—Pi. *to cloud, to bring on clouds; inf. cstr.*

with Suff. עֲנִי for עָנִי. § 3. 3, § 7. 5.

עָפָר 1 *m.*, *dust.* § 35.

עֵץ 1 *m.*, *tree.* § 18. 3.

עֲצָה. See יַעֲזֵז.

עָצָם *to become strong, numerous.*

עֲצָם 2 *f.*, *a bone.* Pl. *im, ôth.*

עָרַב 2 *m.*, *evening.*

עָשָׂה *to oppress, injure* (§ 34).

עָשָׂה *to do, work, make* (§ 34, 44).

—Impf. *apoc.* יַעֲשֶׂה.—Niph.

נַעֲשֶׂה *pass., but fem. נַעֲשֶׂהָ.*

מַעֲשֶׂה *m.*, *a work.* § 45.

עָשָׂן *to smoke.* § 34.

עַתָּה 2 *c.*, *time.* Pl. *im, ôth.* § 43. 4

עַתָּה *adv., now.*

עָרַח Qal and Hiph. *to pray, entreat.*

פ

פֶּה *m.*, *mouth.* See p. 153.

עַל־פִּי *according to.* See p. 129.

לְפִי הָרֶב *with the edge of the sword.*

פֶּה 2 *m.*, *snare.* § 43.

פֶּלֶא 2 *i. m.*, *a wonder.*

פְּלִשְׁתִּים *Philistines.*

פָּנִים 1 *m.*, pl. *face, faces.* לְפָנִים *formerly, לְפָנַי before, לְפָנַי be-fore me;* p. 69.

פָּךְ *conj., lest, with impf.*

פָּעַל *to do* (§ 36); *ptc.* פֹּעֵל *a worker.*

פָּעַל 2 *m.*, *a work.* § 36.

פָּתַח *to open (mouth).*

פָּקַד *to visit, inspect, review.*—Niph. *pass.*—Hiph. *to com-mit to.*

פָּקִיד 1 *m.*, *an overseer.*

פְּקֻדָּה *m.*, *a precept.*

פָּתַח *to open (of eyes &c.)* (§ 37).

Niph. *pass.*

פָּר 1 *m.*, *an ox; f. פָּרָה a cow,* p. 57, footnote. § 43.

פָּרָה *to be fruitful, bear fruit* (§ 44).

פֵּרִי 2 *m.*, *fruit*. § 45.

פֶּרַעַה *Pharaoh*.

פָּשַׁע *to rebel; against*, ב.

פֶּשַׁע 2 *i. m.*, *rebellion, transgression*.

פֶּת 2 *i. m.*, *a morsel, bit*. Suff.

• פָּתִי § 43. 1.

פָּתַח *to be open* (§ 44).—Pi. *to entice*.—Hiph. *to make open, to enlarge*; impf. apoc. יִפְתָּ.

פָּתִי 2 *m.*, *simple*. § 45. 3.

פָּתַח *to open*. § 37.

פֶּתַח 2 *i. m.*, *an opening, door*.

מִפְתָּח 3 *m.*, *a key, an opening*; cstr. מִפְתָּח. § 30.

צ

צֹאן 2 *c.*, *a flock* (small cattle).

צֶבַע 1 *m.*, *a host, time of service*.

Pl. *ôth*. § 38. 2.

צָדַק *to be righteous, just* (st. § 22).

—Hiph. (Pi.) *to justify*.—

Hithp. *to justify oneself*.

צָדִיק 2 *i. m.*, *righteousness*. § 29. 1 b.

צִדְקָה 1 *f.*, *id.*

צָדִיק *righteous, just*; only *mas.*

צוּר *to hunt* (§ 40).

צוּה Qal not in use. Pi. צִוָּה *to command, charge*. Impf. apoc.

יִצּוּ, imp. יִצּוּ.—Pu. *pass.* § 44.

מִצְוָה *f.*, *a command*.

צִיּוֹן *Zion*.

צֶל 2 *m.*, *a shadow*. § 43.

צֶלֶם 2 *m.*, *an image, likeness*.

צָלַע *to halt, limp* (§ 37).

צֵלַע 1 *f.*, *side, rib*; cstr. צֵלַע.

See p. 114.

צָמַח *to sprout* (§ 37).—Hiph. *to make sprout*.

עֲמָח 2 *i. m.*, *a sprout, branch*.

צָעַק *to cry out*. § 36.

צָפַן *to hide, lay up*.

צָפוֹן 1 *m.*, *the north*.

צִפְרָדַע 3 *f.* coll. *frogs* (pl. *îm*).

צָר 1 *adj.*, *adversary*. § 43.

ק

קָבַח *to curse* (§ 42).

קָבַץ *to collect, gather*.—Pi. *id.*

קָבַר *to bury*.—Niph. *pass.*

קֶבֶר 2 *i. m.*, *a grave*.

קָדַשׁ *to be holy, sacred* (st. § 22).

—Pi. *to hallow, sanctify*.—

Hiph. *id.*—Niph., Hithp. *reflexive*.

קָדוֹשׁ 1 *adj.*, *holy*.

קֹדֶשׁ 2 *m.*, *holiness, sanctuary*.

מִקְדָּשׁ 1 *m.*, *sanctuary*.

קוֹל 2 *m.*, *voice, sound*. § 41.

קוּם *to arise, stand* (§ 40, Parad.).

—Hiph. *to set up, establish*.

קָם 1 *ptc.*, *standing*. § 41.

מָקוֹם 1 *c.*, *a place*. Pl. *ôth*.

קִרְיָן 2 *m.*, *thornbush, thorn*. § 41.

קָטַן *to be little* (st. § 22, Parad.).

קָטָן 1 *adj.*, *little* (not inflected but very common).

קָטַן 1 *adj.*, *little, f.* קָטָנָה (inflected form). See § 43. 4.

קָלַל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קָלַל 1 *adj.*, *light, swift*. § 43.

קָנָה *to acquire, buy, possess*. § 44.

מִקְנֶה *m.*, possession, property, cattle. § 45.

קִין 2 *m.*, end. § 43.

קָצַף *to be angry.*

קָצַר 1 *adj.*, short.

קָרָא *to call, cry, read.*—Pu. *pass.*

קָרָא לוֹ קַיִן *he called him Cain;*

נִקְרָא לוֹ *he was called.* See

p. 142.

מִקְרָא 1 *m.*, convocation, an assembly. § 38.

קָרָא and קָרָא *to befall, acc.* § 38.

1. 5. Inf. *cstr. f.* קָרָאָה, with

prep. לִקְרָאתִי *to meet me;* לִקְרָאתָה

הָאִישׁ *to meet (against) the man.*

קָרַב *to draw near, come near* (st.

§ 22).—Hiph. *to bring near,*

to offer.

קָרוֹב 1 *adj.*, near, neighbour, re-

lative.

בְּקִרְבִּי 2 *i. m.*, inside, heart.

בְּקִרְבֵּי הָעִיר *within,*

in the midst of, the city. § 29. 1b.

קֶרֶן 2 *f.*, horn.

קָרַע *to tear, rend* (§ 37).

קָשַׁב Hiph. *to attend, give attention.*

קֶשֶׁת 2 *f.*, a bow.

ר

רָאָה *to see* (§ 44).—Impf. יִרְאֶה,

apoc. יִרָא, תִּרָא &c., but יִירָא

3 *m.*, 3 *f.*, וַיִּירָא.—Niph. *pass.*,

to appear.—Hiph. *to shew,*

two acc.

מִרְאֵה *m.*, a sight, appearance,

face. § 45.

רֹאשׁ 2 *m.*, head; pl. רִאשִׁים. § 41. 5.

רִאשׁוֹן *adj.*, first, former. § 48. 2.

רַב *to be many* (§ 42), used only in Perf. and Inf. *cstr.*

רַב 1 *adj.*, great, much; pl. many.

§ 43.

רָבָה *to increase, multiply* (§ 44);

impf. apoc. יִרַב and יִרְבֵּ.

Hiph. *to multiply, cause to in-*

crease.—Inf. abs. הִרְבֵּה; הִרְבֵּה

adv., much.

רְבִיעִי *adj.*, fourth. § 48.

רָבַן *to lie down* (of beasts) (st.

§ 22).

מִרְבֵּן 3 *m.*, a stall, lair; *cstr.*

מִרְבֵּן. § 30.

רָגַל *to slander.*

רֶגֶל 2 *f.*, a foot, du., p. 101.

רָדַף *to pursue.*—Pi. *id.*

רוּחַ 2 *c.*, breath, wind, spirit. Pl.

óth.

רוּם *to be high, to rise up* (§ 40).

—Hiph. *to lift up.* Ex. 40.—

Hoph. *pass.*

רָם 1 *adj.*, high, lofty. § 41.

מְרוֹם 1 *m.*, height, high place.

רוּץ *to run* (§ 40).

רָחַב *to be broad, wide* (st. § 22).

רָחַב 2 *m.*, breadth.

רָחַב 2 *f.*, Broadway, street. Pl. óth.

רָחַם *to love* (§ 36).—Pi. רָחַם *to*

have pity, compassion, on. Pu.

pass.

רָחַץ *to wash* (§ 36).

רָחַק *to be distant, to withdraw*

(§ 36).

רָחוֹק 1 *adj.*, distant.

רִיב *to plead, contend* (§ 40).

רִיב 2 *m.*, contention, strife. § 41.

מְרִיבָה *f.*, *id.*

רֵיק 2 *m.*, *emptiness, vanity.*

רֵק (רִיק) *empty.*

רָכַב *to ride* (st. § 33).—Hiph. *to set upon a beast.*

רֶמֶח 2 *m.*, *a lance, spear.*

רָמַס *to tread.*

רָמַשׁ *to creep.*

רָמַשׁ 2 *m.*, *creeping things, coll.*

רִנָּה 2 *f.*, *a ringing cry, complaint.*

רָעַב *to be hungry* (st. § 22).

רָעַב 1 *adj.*, *hungry, famished.*

רָעַב 1 *m.*, *hunger, famine.*

רָעָה *to feed, tend* (§ 44).—Ptc.

רָעָה *a shepherd.*

רֵעָה *m.*, *a friend*; רֵעָה . . . אֵישׁ אֶחָד . . . *another.* § 45. 4.

רָעָה *to be evil* (§ 42, st.).—Hiph.

רָעָה *to afflict, injure.*

רָע 1 *adj.*, *evil*; *f.* רָעָה *an evil.*

רָעַשׁ *to quake* (§ 36).—Hiph. *to shake.*

רָעַשׁ 2 *m.*, *earthquake.*

רָפָא *to heal* (§ 38).—Niph. *pass.*

רָצָפָה 2 *f.*, *a coal, hot stone.*

רָקַב *to rot* (st. § 22).

רָקִיעַ 1 *m.*, *firmament.*

רָשָׁע 1 *adj.*, *wicked.*

ש

שָׁאֵב *to draw (water).* § 36.

שָׁאַל *to ask* (§ 36); ל *in reference to.*

שְׁאוֹל *c.*, *Sheol, the underworld.*

שָׁאוּל *Saul.*

שָׂאַר *to be left over, to remain* (Qal rare).—Hiph. *to leave over.*—Niph. *pass.*

שָׁבָה § 44 *f.*, *to take captive.*

שֵׁבֶט 2 *m.*, *rod, sceptre, tribe.*

שִׁבְעָה 2 *seven*; שִׁבְעִי *seventh.* § 48.

שָׁבַע Qal not in use.—Niph. *to swear* (§ 37).

שָׁבַר *to break.*—Niph. *pass.* Ptc.

נִשְׁבַּר *broken.*—Pi. *to break in pieces.*

שָׁבַר 2 *i.*, and שָׁבַר 1 *m.*, *breach.*

שָׁבַר *to buy or sell corn.*

שָׁבַר 2 *m.*, *grain, corn.*

שָׁבַח *to rest, cease.*—Hiph. *to finish.*

שָׁבַת 1 *c.*, *rest, sabbath.*

שָׁדַי *m.*, *almighty (?) generally with אֱלֹהִים God.*

שׁוּב *to turn, return* (§ 40).—

Hiph. *to restore, bring back.*

שׁוּפָר 1 *c.*, *a trumpet.* Pl. *ôth.*

שׁוּק 2 *m.*, *street.* Pl. שְׁוּקִים § 41.

שׁוֹר 2 *m.*, *ox.* Pl. שְׁוֹרִים § 41.

שָׁחַט *to slay, slaughter* (§ 36, Parad.).

שָׁחַר 2 *m.*, *dawn.*

שָׁחַת Qal not in use.—Pi. שָׁחַח

to destroy (§ 36).—Hiph. *id.*;

to act corruptly, to corrupt.—

Niph. *pass.*

שִׁיר 2 *m.*, *a song*; *f.* *id.* § 41.

שָׁיַת *to set, place* (§ 40).

שָׁכַב *to lie down* (st. § 22).

שָׁכַח *to forget* (§ 37).—Niph. *pass.*

שָׁכַל *to be bereaved (of children)* (st. § 22).

שִׁכְמוֹ *m.*, *shoulder.* Suff. שְׁכָמוֹ.

שָׁכַן *to dwell.*—Impf. יִשְׁכֵּן (§ 22. 2).

Hiph. *to cause to dwell, place.*

מִשְׁכָּן 1 *m.*, dwelling, tabernacle.

שָׁכַר to be drunken (st. § 22).

שָׁלַח to send, stretch out.—Pi. send away; let go.

שֻׁלְחָן 2 *c.*, a table.

שָׁלַךְ Qal not in use.—Hiph. to cast, cast off.—Hoph. pass.

שָׁלֵם to be whole, sound (st. § 22).

—Pi. to complete, perform, pay.

שָׁלֵם 1 adj., whole, sound.

שָׁלוֹם 1 *m.*, soundness, health, peace.

שָׁלֹשׁ 1 adj., three. § 48.

שָׁם adv., there; שָׁמָּה thither; מִשָּׁם from there, thence.

שֵׁם 3 *m.*, a name. Pl. שֵׁמוֹת. § 30. 2.

שָׁמַר Qal not in use.—Hiph. to destroy.—Niph. pass.

שָׁמוּאֵל Samuel.

שָׁמַיִם 1 pl., heaven, heavens. § 16. 5.

שָׁמֵם to be desolate (§ 42). Impf.

יָשַׁם, יֵשֵׁם and יִשֵּׁם.—Hiph. to desolate.—Niph. pass.

שָׁמַע to hear, listen to, אָל, לָ, בָ (§ 22).—Niph. pass.

שִׁמְעָה 2 *m.*, a report.

שָׁמַר to keep, watch.—Niph. to take heed, beware.—Hithp. to keep oneself.

שָׁמַר 3 ptc., watchman.

מִשְׁמָר 1 *m.*, and מִשְׁמָרָה *f.*, ward, watch, observance. § 29. 3.

שָׁמֶשׁ 2 *c.*, the sun.

שָׁמְשׁוֹן Samson.

שָׁנָה 1 *f.*, a year. Pl. שָׁנִים (Poet. *ôth*).

שְׁנַיִם *du.*, two. § 48.

שֵׁנִי 1 adj., second. § 48.

שָׁעַן Qal not in use.—Niph. to lean, rest on.

שַׁעַר 2 *c.*, a gate.

שִׁפְחָה 2 *f.*, handmaid.

שָׁפַט to judge.—Niph. to litigate.

שֹׁפֵט 3 ptc., a judge.

מִשְׁפָּח 1 *m.*, judgment.

שָׁפַךְ to pour out, spill.—Niph. pass.

שָׁפַל to be low, abased (st. § 22).

שָׁקַל to weigh.—Niph. pass.

שָׁרַץ to swarm; with acc.

שָׁרִץ 2 *m.*, creeping things.

שָׁרַח Qal not in use.—Pi. שָׁרַח to serve, minister (§ 36).

שָׁקָה See next word.

שָׁתָה to drink (§ 44).—Impf.

apoc. יָשַׁת.—Niph. pass.—

Hiph. הִשְׁקָה to give drink, to water.

מִשְׁקָה *m.* ptc., a cupbearer, butler; also butlership.

מִשְׁתָּה *m.*, a feast.

ש

שָׁבַע to be sated, satisfied (st. § 37); with, acc.—Hiph. to satisfy; one with—, two acc.

שָׂדֶה (שָׂרִי poet.) 1 *m.*, a field. § 45. 3.

שָׁחַק to laugh (§ 36); Pi. to play, sport.

שִׁיחָה *f.*, meditation.

שָׁם to set, place (§ 40).

שָׁבַל 2 *i. m.*, understanding.

שָׂמַח, שָׂמַח to rejoice, be glad (§ 37).

שָׂמֵחַ adj., *glad, joyful*.

שָׂנֵא *to hate* (§ 38. st.).

שָׂפָה 1 *f., lip, edge, bank; du.*

שָׂפָתַי pp. 68 f.

שָׂרָה *Sarah*.

שָׂרַף *to burn*.—Niph. *pass.*

שָׂרָף 1 *m., a seraph*.

שָׂרַף 1 *m., a prince, captain*. § 43.

ת

תֵּבָה 1 *f., ark* (ē firm).

תֵּוָךְ 2 *m., midst; cstr. תְּוָךְ*, § 41.

בְּתוֹכִי *within me*.

תּוֹלְדוֹת pl. *f., generations, history*

(see יָלַד).

תּוֹרָה *f., instruction, law* (יָרָה).

תַּחַת prep., *under, beneath, instead of*.—Suff. תַּחְתִּי § 36. 2.

תָּמַם *to be complete, ended* (§ 42).

—Impf. יָתַם.—Hiph. *to complete, finish*.

תָּם 1 adj., *complete, perfect* (§ 43).

תָּמִיד 1 adj., *id.*

תָּמִיד adv., *continually*.

תְּמָר 2 *m., a palm tree*.

תִּפְאָרָה and תִּפְאֶרֶת 2 *f., glory*.

תְּפִלָּה *prayer*.

תָּקַע *to strike, blow* (a trumpet).

תְּרֵדְמָה *f., a deep sleep* (רָדַם).

תִּשְׁעָה. See יָשַׁע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָהּ	כָּבְדָּהּ	קָטְנָהּ	נִקְטְלָהּ
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנּוּ	נִקְטַלְנוּ
<i>Impf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִנְקַטַּל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַּל
2 m.	תִּקְטַלְ	תִּכְבֹּדְ		תִּנְקַטַּלְ
2 f.	תִּקְטַלִּי (י)	תִּכְבֹּדִי		תִּנְקַטַּלִּי
1 c.	אֶקְטַל	אֶכְבֹּד		אֶנְקַטַּל (אֶקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלְנָהּ
2 m.	תִּקְטַלְוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָהּ	תִּכְבֹּדְנָהּ		תִּנְקַטְלְנָהּ
1 c.	נִקְטַל	נִכְבֹּד		נִנְקַטַּל
<i>Imp. Sing.</i> 2 m.	קָטַל (קָטְלָהּ)	כָּבַד (כָּבְדָּהּ)		הִקְטַל (הִקְטְלָהּ)
2 f.	קָטְלִי (קָטְלִי)	כָּבְדִי		הִקְטְלִי
<i>Plur.</i> 2 m.	קָטְלוּ	כָּבְדוּ		הִקְטְלוּ
2 f.	קָטְלְנָהּ	כָּבְדְנָהּ		הִקְטְלְנָהּ
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֹּד		יִנְקַטַּל (יִנְקַטְלָהּ)
<i>waw cons. impf.</i>	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּנְקַטַּל (וַיִּנְקַטְלָהּ)
<i>Cohortative</i> 1 sing.	אֶקְטַלְהּ	אֶכְבֹּדְהּ		אֶנְקַטַּלְהּ
<i>waw cons. perf.</i>	וַיִּקְטַלְתָּ	&c.		
<i>Inf. cstr.</i>	קָטַל	כָּבַד (כָּבֵד)		הִקְטַל
<i>absol.</i>	קָטוּל	כָּבִיד		הִקְטַל. נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבֵד	קָטַן	
<i>pass.</i>	קָטוּל			נִקְטַל

VERB. §§ 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל (קָטַל)	קָטַל	הִתְקַטַּל (קָטַל)	הִקְטִיל	הִקְטַל
קָטַלְהָ	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילָהּ	הִקְטַלְהָ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתָּ	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתִּי	קָטַלְתִּי	הִתְקַטַּלְתִּי	הִקְטִילְתִּי	הִקְטַלְתִּי
קָטַלְוּ	קָטַלְוּ	הִתְקַטַּלְוּ	הִקְטִילוּ	הִקְטַלְוּ
קָטַלְתֶּם	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם
קָטַלְתָּן	קָטַלְתָּן	הִתְקַטַּלְתָּן	הִקְטִילְתָּן	הִקְטַלְתָּן
קָטַלְנִי	קָטַלְנִי	הִתְקַטַּלְנִי	הִקְטִילְנִי	הִקְטַלְנִי
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְיָ	תִּקְטַלְיָ	תִּתְקַטַּלְיָ	תִּקְטִילְיָ	תִּקְטַלְיָ
אִקְטַל	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
תִּקְטַלְוּ	תִּקְטַלְוּ	תִּתְקַטַּלְוּ	תִּקְטִילוּ	תִּקְטַלְוּ
תִּקְטַלְנָהּ	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
נִקְטַל	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	
קָטַלְיָ		הִתְקַטַּלְיָ	הִקְטִילְיָ	
קָטַלְוּ	wanting	הִתְקַטַּלְוּ	הִקְטִילוּ	wanting
קָטַלְנָהּ		הִתְקַטַּלְנָהּ	הִקְטִילְנָהּ	
יִקְטַל	יִקְטַל	יִתְקַטַּל	יִקְטִיל	&c.
וַיִּקְטַל	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטִיל	
אִקְטַלְהָ		אִתְקַטַּלְהָ	אִקְטִילְהָ	
קָטַל	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל, קָטַל	קָטַל	(הִתְקַטַּל)	הִקְטַל	(הִקְטַל)
מִקְטַל		מִתְקַטַּל	מִקְטִיל	
	מִקְטַל			מִקְטַל

THE VERBAL SUFFIXES

See also suffixes to

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָבַד קָטַל	קָטַלָה	קָטַלְתָּ	קָטַלְתְּ
s. 1 c.	קָבַדְנִי קָטַלְנִי	קָטַלְתִּנִּי קָבַדְ	קָטַלְתָּנִי	קָטַלְתִּינִי ¹
2 m.	קָבַדְךָ קָטַלְךָ	קָטַלְתְּךָ	—	—
2 f.	&c. קָטַלְךָ	קָטַלְתְּךָ	—	—
3 m.	קָטַלְהוּ	קָטַלְתֶּהוּ — תָּהוּ	קָטַלְתָּהוּ — תָּהוּ	קָטַלְתִּיָּהוּ
3 f.	קָטַלְהָ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתִּיָּהּ
pl. 1 c.	קָטַלְנָה	קָטַלְתֶּנּוּ	קָטַלְתֶּנּוּ	קָטַלְתִּינֵנוּ
2 m.	קָבַדְכֶם קָטַלְכֶם	—	—	—
2 f.	קָטַלְכֶן	—	—	—
3 m.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
3 f.	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper. s.</i>	<i>pl.</i>
<i>Suff.</i>	יִקְבֹּד יִקְטֹל	יִקְטֹלוּ	קָטַל קָבַד	קָטַלוּ
s. 1 c.	יִקְבֹּדְנִי יִקְטֹלְנִי	יִקְטֹלוּנִי יִקְבֹּדְ	קָטַלְנִי קָבַדְ	קָטַלוּנִי קָבַדְ ²
2 m.	יִקְבֹּדְךָ יִקְטֹלְךָ	יִקְטֹלוּךָ	—	—
2 f.	&c. יִקְטֹלְךָ	יִקְטֹלוּךָ	—	—
3 m.	יִקְטֹלְהוּ	יִקְטֹלוּהוּ	קָטַלְהוּ	&c.
3 f.	יִקְטֹלְהָ (וְהָ)	יִקְטֹלוּהָ	קָטַלְהָ (וְהָ)	as in
pl. 1 c.	יִקְטֹלְנָה	יִקְטֹלוּנָה	קָטַלְנָה	imperf.
2 m.	יִקְטֹלְכֶם יִקְבֹּדְ	יִקְטֹלוּכֶם יִקְבֹּדְ	—	plural
2 f.	יִקְטֹלְכֶן	יִקְטֹלוּכֶן	—	—
3 m.	יִקְטֹלְתֶם	יִקְטֹלוּתֶם	קָטַלְתֶּם	—
3 f.	יִקְטֹלְתֶן	יִקְטֹלוּתֶן	קָטַלְתֶּן	—

And so all parts
of impf. ending
in a Consonant,

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
תִּקְטֹלוּ.

¹ This column may be
also written defectively, e.g.
קָטַלְתִּי, &c. ² The first syll.
throughout imperative is
half-open, e.g. קָטַלְתִּי.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	(נָגַשׁ)	נָפַל	נָגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
3 f.			נָגַשְׁהָ	הִנָּגַשְׁהָ	הִנָּגַשְׁהָ
2 m.			נָגַשְׁתָּ	הִנָּגַשְׁתָּ	הִנָּגַשְׁתָּ
<i>Impf. Sing. 3 m.</i>	יִנָּגֵשׁ	יִפֹּל	יִנָּגֵשׁ	יִנָּגֵשׁ	יִנָּגֵשׁ
3 f.	תִּנָּגֵשׁ	תִּפֹּל	&c.	תִּנָּגֵשׁ	
2 m.	תִּנָּגֵשׁ	תִּפֹּל		תִּנָּגֵשׁ	
2 f.	תִּנָּגֵשִׁי	תִּפֹּלִי		תִּנָּגֵשִׁי	
1 c.	אִנָּגֵשׁ	אִפֹּל		אִנָּגֵשׁ	
<i>Plur. 3 m.</i>	יִנָּגְשׁוּ	יִפֹּלוּ		יִנָּגְשׁוּ	
3 f.	תִּנָּגְשְׁנָה	תִּפֹּלְנָה		תִּנָּגְשְׁנָה	
2 m.	תִּנָּגְשׁוּ	תִּפֹּלוּ		תִּנָּגְשׁוּ	
2 f.	תִּנָּגְשְׁנָה	תִּפֹּלְנָה		תִּנָּגְשְׁנָה	
1 c.	נִגְשׁוּ	נִפְלוּ		נִגְשׁוּ	
<i>Imp. Sing. 2 m.</i>	נָגַשׁ (בָּשָׂה)	נָפַל	הִנָּגַשׁ	הִנָּגַשׁ	
2 f.	נָגַשִׁי	נָפַלִי	הִנָּגַשִׁי	הִנָּגַשִׁי	
<i>Plur. 2 m.</i>	נָגַשׁוּ	נָפַלוּ	הִנָּגַשׁוּ	הִנָּגַשׁוּ	wanting
2 f.	נָגַשְׁנָה	נָפַלְנָה	הִנָּגַשְׁנָה	הִנָּגַשְׁנָה	
<i>Juss. 3 sing.</i>				יִנָּגֵשׁ	
<i>waw cons. impf.</i>				וַיִּנָּגֵשׁ	
<i>Cohort. 1 sing.</i>	אִנָּגַשְׁהָ			אִנָּגַשְׁהָ	
<i>waw cons. perf.</i>	וַיִּנָּגַשְׁתָּ				
<i>Inf. estr.</i>	נָגַשְׁתָּ	נָפַל	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
<i>absol.</i>	נָגַשׁ	נָפַל	הִנָּגַשׁ	הִנָּגַשׁ	הִנָּגַשׁ
<i>Part. act.</i>	נֹגֵשׁ	נֹפֵל	נֹגֵשׁ	מִנָּגֵשׁ	
<i>pass.</i>	נִגְשֵׁי	—			מִנָּגֵשׁ

PE NUN VERB. § 33.

	Qal		Niph.	Pass. Qal
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִלְקָח	לָקַח
3 f.	נָתְנָה	לָקַחָהּ		
2 m.	נָתַתָּה	לָקַחְתָּ		
2 f.	נָתַתְּ	&c.		
1 c.	נָתַתִּי			
<i>Plur.</i> 3 c.	נָתַנוּ			
2 m.	נָתַתֶּם			
2 f.				
1 c.	נָתַנּוּ			
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלְקַח, יִלְקָח	יִקַּח, יִקָּח
3 f.	תִּתֵּן	תִּקַּח		
2 m.	תִּתֶּן	תִּקַּח		
2 f.	תִּתְּנִי	תִּקְנִי		
1 c.	אֶתֵּן, תִּתְּנָה	אֶקַּח		
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ		
3 f.				
2 m.	תִּתְּנוּ	תִּקְחוּ		
2 f.				
1 c.	נִתֵּן	נִקַּח		
<i>Imp. Sing.</i> 2 m.	תֵּן, תִּתְּנָה	קַח, קַחְהּ		
2 f.	תְּנִי	קְנִי		
<i>Plur.</i> 2 m.	תְּנוּ	קְחוּ		
2 f.				
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח		
<i>waw cons. impf.</i>	יִתֵּן	יִקַּח		
<i>Inf. estr.</i>	לִתֵּן, לִקַּח, לִתְּנִי, לִקְנִי (לָתֵן)		לִלְקַח, לִלְקָח	
<i>abs.</i>	נָתַן	לָקַח	נִלְקַח	
<i>Part. act.</i>	נֹתֵן	לֹקֵחַ		
<i>pass.</i>	נִתֵּן	לְקוּחַ	נִלְקָח	

PE GUTTURAL

	Qal				Niph.
	act.		stat.		
<i>Perf. Sing.</i> 3 m.	חָחַם	עָמַד	חָחַם	חָזַק	נָעַמַד נָחַם
3 f.		עָמְדָה			נָעַמְדָה
2 m.		עָמַדְתָּ			נָעַמַדְתָּ
2 f.		עָמַדְתְּ			נָעַמַדְתְּ
1 c.		עָמַדְתִּי			נָעַמַדְתִּי
<i>Plur.</i> 3 c.		עָמְדוּ			נָעַמְדוּ
2 m.		עָמַדְתֶּם			נָעַמַדְתֶּם
2 f.		עָמַדְתֶּן			נָעַמַדְתֶּן
1 c.		עָמַדְנוּ			נָעַמַדְנוּ
<i>Impf. Sing.</i> 3 m.	יִחַם	יַעֲמֹד	יִחַם	יִחַזֵּק	יִעֲמֹד
3 f.		תַּעֲמֹד		תַּחֲזֹק	תַּעֲמֹד
2 m.		תַּעֲמֹד		תַּחֲזֹק	תַּעֲמֹד
2 f.		תַּעֲמֹדִי		תַּחֲזֹקִי	תַּעֲמֹדִי
1 c.		אֶעֱמֹד		אֶחַזֵּק	אֶעֱמֹד
<i>Plur.</i> 3 m.		יַעֲמְדוּ		יִחַזְּקוּ	יַעֲמְדוּ
3 f.		תַּעֲמֹדְנָה		תַּחֲזֹקְנָה	תַּעֲמֹדְנָה
2 m.		תַּעֲמְדוּ		תַּחֲזֹקוּ	תַּעֲמְדוּ
2 f.		תַּעֲמֹדְנָה		תַּחֲזֹקְנָה	תַּעֲמֹדְנָה
1 c.		נַעֲמֹד		נִחַזֵּק	נַעֲמֹד
<i>Imp. Sing.</i> 2 m.		עֲמֹד		חַזֵּק	הַעֲמֹד
2 f.		עֲמְדִי		חַזְּקִי	הַעֲמְדִי
<i>Plur.</i> 2 m.		עֲמְדוּ		חַזְּקוּ	הַעֲמְדוּ
2 f.		עֲמֹדְנָה		חַזְּקְנָה	הַעֲמֹדְנָה
<i>Juss.</i> 3 sing.					
<i>waw cons. impf.</i>		וַיַּעֲמֹד		וַיִּחַזֵּק	
<i>Cohort.</i> 1 sing.		אֶעֱמֹד			
<i>waw cons. perf.</i>		וַעֲמַדְתָּ			
<i>Inf. cstr.</i>		עֲמֹד			הַעֲמֹד
<i>absol.</i>		עֲמֹד			נָעַמַד נָחַם
<i>Part. act.</i>		עֹמֵד			נָעַמַד נָחַם
<i>pass.</i>		עֲמוּד			

VERB. § 34.

Hiph.	
הֶעֱמִיד הַחֲתָנִים	
הֶעֱמִידָהּ	
הֶעֱמִידָתָּ	
הֶעֱמִידָתָּ	
הֶעֱמִידָתִי	
הֶעֱמִידוּ	
הֶעֱמִידוּם	
הֶעֱמִידָתָן	
הֶעֱמִידָנוּ	
יֶעֱמִיד	
תֶּעֱמִיד	
תִּעֲמִיד	
תֶּעֱמִידִי	
אֶעֱמִיד	
יִעֲמִידוּ	
תֶּעֱמִידָהּ	
תֶּעֱמִידוּ	
תֶּעֱמִידָנָהּ	
נֶעֱמִיד	
הָעֵמִיד	
הָעֵמִידִי	
הָעֵמִידוּ	
הָעֵמִידָנָהּ	
יַעֲמִיד	
יִעֲמִיד	
אֵעֱמִידָהּ	
וְהָעֵמִידָהּ	
&c. הָעֵמִיד	
הָעֵמִיד	
&c. מֵעֵמִיד	

Hoph.	
הֶעֱמַד הַחֲתָנִים	
הֶעֱמַדָּהּ	
הֶעֱמַדָּתָּ	
הֶעֱמַדָּתָּ	
הֶעֱמַדָּתִי	
הֶעֱמַדוּ	
הֶעֱמַדוּם	
הֶעֱמַדָּתָן	
הֶעֱמַדָּנוּ	
יֶעֱמַד	
תֶּעֱמַד	
תִּעֲמַד	
תֶּעֱמַדִּי	
אֶעֱמַד	
יִעֲמַדוּ	
תֶּעֱמַדָּהּ	
תֶּעֱמַדוּ	
תֶּעֱמַדָּנָהּ	
נֶעֱמַד	
wanting	
&c.	
&c.	
&c.	

PE 'ALEPH. § 35.

Qal	
אָכַל	
יֹאכַל	
תֹּאכַל	
תֹּאכַל	
תֹּאכַלִּי	
אָכַל	
יֹאכְלוּ	
תֹּאכְלֶנָּהּ	
תֹּאכְלוּ	
תֹּאכְלֶנָּהּ	
נֹאכַל	
אָכַל	
אָכְלִי	
אָכְלוּ	
אָכְלָנָהּ	
וְיֹאכַל (וְיֹאמַד)	
אָכְלָהּ	
אָכַל	
אָכּוּל	
אָכַל	
אָכּוּל	

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	נָחַם (נָחַם) פָּחַט	נָחַם נָחַט פָּחַט
3 f.	פָּחַטָה נָחַטָה	נָחַטָה נָחַטָה
2 m.	פָּחַטָה נָחַטָה	נָחַטָה נָחַטָה
2 f.	פָּחַטָה נָחַטָה	נָחַטָה נָחַטָה
1 c.	פָּחַטָה נָחַטָה	נָחַטָה נָחַטָה
<i>Plur.</i> 3 c.	פָּחַטוּ נָחַטוּ	נָחַטוּ נָחַטוּ
2 m.	פָּחַטְתֶּם נָחַטְתֶּם	נָחַטְתֶּם נָחַטְתֶּם
2 f.	פָּחַטְתֶּן נָחַטְתֶּן	נָחַטְתֶּן נָחַטְתֶּן
1 c.	פָּחַטְנוּ נָחַטְנוּ	נָחַטְנוּ נָחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִפְחַט יִנָּחֵם	יִנָּחֵם יִפְחַט
3 f.	תִּפְחַט תִּנָּחֵם	תִּנָּחֵם תִּפְחַט
2 m.	תִּפְחַט תִּנָּחֵם	תִּנָּחֵם תִּפְחַט
2 f.	תִּפְחַטִּי תִנָּחֵמִי	תִנָּחֵמִי תִפְחַטִּי
1 c.	אֶפְחַט אֶנָּחֵם	אֶנָּחֵם אֶפְחַט
<i>Plur.</i> 3 m.	יִפְחַטוּ יִנָּחֲמוּ	יִנָּחֲמוּ יִפְחַטוּ
3 f.	תִּפְחַטְנָה תִנָּחֲמוּ	תִנָּחֲמוּ תִפְחַטְנָה
2 m.	תִּפְחַטוּ תִנָּחֲמוּ	תִנָּחֲמוּ תִפְחַטוּ
2 f.	תִּפְחַטְנָה תִנָּחֲמוּ	תִנָּחֲמוּ תִפְחַטְנָה
1 c.	נִפְחַט נִנָּחֵם	נִנָּחֵם נִפְחַט
<i>Imp. Sing.</i> 2 m.	פָּחַט הִנָּחֵם	הִנָּחֵם הִפְחַט
2 f.	פָּחַטִּי הִנָּחֵמִי	הִנָּחֵמִי הִפְחַטִּי
<i>Plur.</i> 2 m.	פָּחַטוּ הִנָּחֲמוּ	הִנָּחֲמוּ הִפְחַטוּ
2 f.	פָּחַטְנָה הִנָּחֲמוּ	הִנָּחֲמוּ הִפְחַטְנָה
<i>Juss.</i> 3 sing.	יִפְחַט יִנָּחֵם	&c.
<i>waw cons. impf.</i>	וַיִּפְחַט וַיִּנָּחֵם	&c.
<i>impf. with suff.</i>	יִפְחַטִּי יִנָּחֵמִי	&c.
<i>Inf. cstr.</i>	פָּחַט פָּחֹט	הִפְחַט הִפְחֹט
<i>absol.</i>	פָּחֹט פָּחֹט	נָחֹט נָחֹט
<i>Part. act.</i>	פָּחַט פָּחֹט	נָחַט נָחַט
<i>pass.</i>	פָּחוּט פָּחוּט	

VERBS. § 36.

Pi'el		Pu'al		Hithp.	
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם	הִתְבָּרַךְ
	בָּרַכָה		בָּרַכָה		הִתְבָּרַכָה
	בִּרְכָה		בִּרְכָה		הִתְבָּרַכָה
	בִּרְכָתָה		בִּרְכָתָה		הִתְבָּרַכָתָה
	בִּרְכָתִי		בִּרְכָתִי		הִתְבָּרַכְתִּי
	בִּרְכּוּ		בִּרְכּוּ		הִתְבָּרְכוּ
	בִּרְכַּתְם		בִּרְכַּתְם		הִתְבָּרַכְתֶּם
	בִּרְכַּתְּוָן		בִּרְכַּתְּוָן		הִתְבָּרַכְתֶּן
	בִּרְכּוּנִי		בִּרְכּוּנִי		הִתְבָּרַכּוּנִי
יִנְחֵם	יְבָרֵךְ	יִנְחֵם	יְבָרֵךְ	יִתְנַחֵם	יִתְבָּרֵךְ
	תְּבָרֵךְ		תְּבָרֵךְ		תִּתְבָּרֵךְ
	תְּבָרֵךְ		תְּבָרֵךְ		תִּתְבָּרֵךְ
	תְּבָרֵכִי		תְּבָרֵכִי		תִּתְבָּרֵכִי
	אֲבָרֵךְ		אֲבָרֵךְ		אִתְבָּרֵךְ
	יְבָרְכּוּ		יְבָרְכּוּ		יִתְבָּרְכּוּ
	תְּבָרֵכְנָה		תְּבָרֵכְנָה		תִּתְבָּרֵכְנָה
	תְּבָרְכּוּ		תְּבָרְכּוּ		תִּתְבָּרְכּוּ
	תְּבָרֵכְנָה		תְּבָרֵכְנָה		תִּתְבָּרֵכְנָה
	נִבְרָךְ		נִבְרָךְ		נִתְבָּרָךְ
נָחַם	בָּרַךְ			הִתְנַחֵם	הִתְבָּרַךְ
	בִּרְכִי				הִתְבָּרְכִי
	בִּרְכּוּ				הִתְבָּרְכּוּ
	בִּרְכַּנָה				הִתְבָּרְכַנָה
נָחַם	בָּרַךְ	נָחַם	בָּרַךְ	הִתְנַחֵם	הִתְבָּרַךְ
	בָּרַךְ				
מִנְחָם	מִבָּרַךְ	מִנְחָם	מִבָּרַךְ	מִתְנַחֵם	מִתְבָּרַךְ

LAMEDH GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָהּ	נִשְׁלְחָהּ	שִׁלְחָהּ
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ ^u
2 f.	שָׁלַחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>waw cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחֲנִי	&c.	
<i>Inf. cstr.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>absol.</i>	שְׁלוּחַ	נִשְׁלַח	שְׁלַח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָחַ	מִשְׁלַח
<i>pass.</i>	שְׁלוּחַ		

VERBS. § 37.

Pu'al

שָׁלַח
שִׁלְחָה
שִׁלְחָה
שִׁלְחָה
&c.

יִשְׁלַח

wanting

מִשְׁלַח

Hithp.

הִשְׁתַּלַּח
הִשְׁתַּלַּחָה
הִשְׁתַּלַּחָה
הִשְׁתַּלַּחָה
&c.

יִשְׁתַּלַּח

הִשְׁתַּלַּח

הִשְׁתַּלַּח

מִשְׁתַּלַּח

Hiph.

הִשְׁלִיחַ
הִשְׁלִיחָה
הִשְׁלִיחָה
הִשְׁלִיחָה
הִשְׁלִיחָה
הִשְׁלִיחוּ
הִשְׁלִיחוּם
הִשְׁלִיחוּן
הִשְׁלִיחוּ

יִשְׁלִיחַ
תִּשְׁלִיחַ
תִּשְׁלִיחַ
תִּשְׁלִיחַ
אִשְׁלִיחַ
יִשְׁלִיחוּ
תִּשְׁלִיחוּ
תִּשְׁלִיחוּ
תִּשְׁלִיחוּ
נִשְׁלִיחַ

הִשְׁלִיחַ
הִשְׁלִיחוּ
הִשְׁלִיחוּ
הִשְׁלִיחוּ
הִשְׁלִיחוּ
יִשְׁלַח
נִשְׁלַח

הִשְׁלִיחַ

הִשְׁלִיחַ

מִשְׁלִיחַ

Hoph.

הִשְׁלַח
הִשְׁלַחָה
הִשְׁלַחָה
הִשְׁלַחָה
&c.

יִשְׁלַח

wanting

הִשְׁלַח

מִשְׁלַח

LAMEDH 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצַח	מָלַח	נִמְצַח
3 f.	מָצַחָה	מָלַחָה	נִמְצַחָה
2 m.	מָצַחְתָּ	מָלַחְתָּ	נִמְצַחְתָּ
2 f.	מָצַחְתְּ	מָלַחְתְּ	נִמְצַחְתְּ
1 c.	מָצַחְתִּי	מָלַחְתִּי	נִמְצַחְתִּי
<i>Plur.</i> 3 c.	מָצַחוּ	מָלַחוּ	נִמְצַחוּ
2 m.	מָצַחְתֶּם	מָלַחְתֶּם	נִמְצַחְתֶּם
2 f.	מָצַחְתֶּן	מָלַחְתֶּן	נִמְצַחְתֶּן
1 c.	מָצַחְנִי	מָלַחְנִי	נִמְצַחְנִי
<i>Impf. Sing.</i> 3 m.	יִמְצַח	&c.	יִנְמַצַּח
3 f.	תִּמְצַח		תִּנְמַצַּח
2 m.	תִּמְצַחְתָּ		תִּנְמַצַּחְתָּ
2 f.	תִּמְצַחְתְּ		תִּנְמַצַּחְתְּ
1 c.	אִמְצַח		אִנְמַצַּח
<i>Plur.</i> 3 m.	יִמְצַחוּ		יִנְמַצַּחוּ
3 f.	תִּמְצַחְנָה		תִּנְמַצַּחְנָה
2 m.	תִּמְצַחְתֶּם		תִּנְמַצַּחְתֶּם
2 f.	תִּמְצַחְתֶּן		תִּנְמַצַּחְתֶּן
1 c.	נִמְצַח		נִנְמַצַּח
<i>Imp. Sing.</i> 2 m.	מִצַּח		הִנְמַצַּח
2 f.	מִצַּחִי		הִנְמַצַּחִי
<i>Plur.</i> 2 m.	מִצַּחוּ		הִנְמַצַּחוּ
2 f.	מִצַּחְנָה		הִנְמַצַּחְנָה
<i>Juss.</i> 3 sing.			
waw cons. <i>impf.</i>			
waw cons. <i>perf.</i>	וּמִצַּחְתָּ		&c.
<i>impf. with suff.</i>	וּמִצַּחְתִּי		
<i>Inf. cstr.</i>	מִצַּח		הִמְצַח
<i>absol.</i>	מִצַּחוּ		נִמְצַח
<i>Part. act.</i>	מִצַּח	מָלִיחַ	נִמְצַח
<i>pass.</i>	מִצּוּחַ		

VERBS. § 38.

Pi'el	Pu'al	Hithp.	Hiph.	Hoph.
מִצֵּא	מִצָּא	הִתְמַצֵּא	הִמְצֵא	הִמְצָא
מִצְּאֵהוּ	מִצְּאֵהוּ	as	הִמְצִיאֵהוּ	הִמְצָאֵהוּ
מִצְּאֵתָ	מִצְּאֵתָ	Pi.	הִמְצִיאֶתָ	הִמְצָאֶתָ
&c.	&c.		הִמְצִיאֶתָ	as
			הִמְצִיאֶנִי	Pu.
			הִמְצִיאֵנוּ	
			הִמְצִיאֶם	
			הִמְצִיאֶתָ	
			הִמְצִיאֶנִי	
			הִמְצִיאֵם	
יִמְצֵא	יִמְצָא	יִתְמַצֵּא	יִמְצֵא	יִמְצָא
as	as	as	יִמְצִיאֵהוּ	as
Niph.	Qal	Niph.	יִמְצִיאֶתָ	Qal
			יִמְצִיאֶנִי	
			יִמְצִיאֵנוּ	
			יִמְצִיאֶם	
			יִמְצִיאֶתָ	
			יִמְצִיאֶנִי	
			יִמְצִיאֵם	
מִצָּא		הִתְמַצָּא	הִמְצָא	
	wanting		הִמְצִיאֵהוּ	wanting
			הִמְצִיאֶתָ	
			הִמְצִיאֶנִי	
			הִמְצִיאֵם	
			הִמְצִיאֶתָ	
			הִמְצִיאֶנִי	
			הִמְצִיאֵם	
מִצָּא		הִתְמַצָּא	הִמְצָא	הִמְצָא
מִצָּא			הִמְצָא	
מִצָּא		הִתְמַצָּא	הִמְצָא	מִצָּא
	מִצָּא			

¹ Or possibly מִצָּחָה, מִצָּחָה, &c. The only existing example of a pf. pass. inflected in a manner to indicate its vowel, is pointed *ā* not *ē*. (Ez. 40. 4.)

PE YODH AND PE

	Verbs פ"י.			
	Qal			Niph.
<i>Perf. Sing.</i> 3 m.	יָשַׁב	יָרָא	יָרַשׁ	לָשַׁב
3 f.				לָשְׁבָה
2 m.				לָשְׁבָה
2 f.				&c.
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִרְאֶה	יִרְשֵׁה	יִלָּשֵׁב
3 f.	תֹּשֵׁב			תִּלָּשֵׁב
2 m.	תֹּשֵׁב			תִּלָּשֵׁב
2 f.	תֹּשְׁבִי			תִּלָּשְׁבִי
1 c.	אֹשֵׁב			אִלָּשֵׁב
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִלָּשְׁבוּ
3 f.	תִּשְׁבְּנָה			תִּלָּשְׁבְּנָה
2 m.	תִּשְׁבּוּ			תִּלָּשְׁבּוּ
2 f.	תִּשְׁבְּנָה			תִּלָּשְׁבְּנָה
1 c.	נֹשֵׁב			נִלָּשֵׁב
<i>Imp. Sing.</i> 2 m.	שֵׁב (שְׁבֹה)	יִרְאֶה	רֵשׁ (רֵשׁ)	הִלָּשֵׁב
2 f.	שְׁבִי			הִלָּשְׁבִי
<i>Plur.</i> 2 m.	שִׁבּוּ			הִלָּשְׁבּוּ
2 f.	שְׁבְּנָה			הִלָּשְׁבְּנָה
<i>Juss.</i> 3 sing.				
<i>waw cons. impf.</i>	וַיֹּשֵׁב		וַיִּרְשֵׁה	
<i>Cohort.</i> 1 sing.	אֲשַׁבֵּה			
<i>Impf. in a with suff.</i>	יִדְעֵנִי	<i>Imper.</i> דַּעְהוּ		
<i>Inf. cstr.</i>	שֹׁכֵחַ	יִרְאֶה ¹	רֵשׁ	הִנָּשֵׁב
<i>absol.</i>	יָשׁוּב		יָרוּשׁ	
<i>Part. act.</i>	יֹשֵׁב	יֹרֵא	יֹרֵשׁ	נֹשֵׁב
<i>"pass.</i>	יָשׁוּב		יָרוּשׁ	

¹ Very rarely יִרְאֶה.

WAW VERBS. § 39.

		Verbs פ"י		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph
הוֹשִׁיב	הוֹשֵׁב	יָבַן	הִיָּבַן	יָבַח	נָבַח	הִצִּית
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיָּבְקָה	יָבַח		
הוֹשִׁיבָתָּ	הוֹשֵׁבָתָּ		הִיָּבְקָתָּ			
&c.	&c.		&c.			
יֹשֵׁב	יֹשֵׁב	יִיָּבַן	יִיָּבַן	יָבַח		יָצִית
הוֹשִׁיב		תִּיָּבַן	תִּיָּבַן	יָבַח		
תוֹשִׁיב		תִּיָּבַן	תִּיָּבַן			
תוֹשִׁיבִי		תִּיָּבְנִי	תִּיָּבְנִי			
&c.		אִיָּבַן	אִיָּבַן			
		יִיָּבְקוּ	יִיָּבְקוּ			
		תִּיָּבְקָנָה	תִּיָּבְקָנָה			
		תִּיָּבְקוּ	תִּיָּבְקוּ			
		תִּיָּבְקָנָה	תִּיָּבְקָנָה			
		יָבַן	יָבַן			
הוֹשֵׁב			הִיָּבַן			
הוֹשִׁיבִי			הִיָּבְנִי			
הוֹשִׁיבִי			הִיָּבְקוּ			
הוֹשִׁיבָנָה			הִיָּבְקָנָה			
יֹשֵׁב			יָבַן			יָצִית
יֹשֵׁב			יָבַן			
הוֹשִׁיב	הוֹשֵׁב		הִיָּבַן			
הוֹשֵׁב			הִיָּבַן			
מוֹשִׁיב		יֹבַן	מִיָּבַן			מִצִּית
	מוֹשֵׁב	יֹבַן				

'ĀYIN WAW AND

Qal

	act.	stat.	
<i>Perf. Sing. 3 m.</i>	קָם	מָת	בָּרַשׁ
3 f.	קָמָה	מָתָה	בָּרַשָׁה
2 m.	קָמַתָּ	מָתָה	בָּרַשְׁתָּ
2 f.	קָמַתְּ	מָתָה	בָּרַשְׁתְּ
1 c.	קָמַתִּי	מָתִי	בָּרַשְׁתִּי
<i>Plur. 3 c.</i>	קָמוּ	מָתוּ	בָּרַשׁוּ
2 m.	קָמַתֶּם	מָתֶם	בָּרַשְׁתֶּם
2 f.	קָמַתְנָן	מָתָן	בָּרַשְׁתֶּן
1 c.	קָמַנִי	מָתַנִּי	בָּרַשְׁנִי
<i>Impf. Sing. 3 m.</i>	יָקִים	יָמוּת	יָבִישׁ
3 f.	תָּקִים	תָּבוֹשׁ	תָּבִין
2 m.	תָּקִים	תָּבוֹשׁ	תָּבִין
2 f.	תָּקִימִי	תָּבוֹשִׁי	תָּבִינִי
1 c.	אָקִים	אָבוֹשׁ	אָבִין
<i>Plur. 3 m.</i>	יָקִימוּ	יָבוֹשׁוּ	יָבִינוּ
3 f.	תָּקִימֶינָה	תָּבוֹשְׁנָה	תָּבִינֶינָה
2 m.	תָּקִימוּ	תָּבוֹשׁוּ	תָּבִינוּ
2 f.	תָּקִימֶינָה	תָּבוֹשְׁנָה	תָּבִינֶינָה
1 c.	נָקִים	נָבוֹשׁ	נָבִין
<i>Imp. Sing. 2 m.</i>	קִים	מוֹת	בִּין
2 f.	קִימִי	בִּרְשִׁי	בִּינִי
<i>Plur. 2 m.</i>	קִימוּ	בִּרְשׁוּ	בִּינוּ
2 f.	קִימֶנָה	בִּשְׁנֶה	
<i>Juss. 3 sing.</i>	יָקֵם		יָבֵן
<i>waw cons. impf.</i>	וַיָּקֵם		וַיָּבֵן
<i>Cohort. 1 sing.</i>	אָקִימָה		אָבִינָה
<i>waw cons. perf.</i>	וַקָּמַתָּ		וַבִּנְתָּ
<i>Inf. cstr.</i>	קִים	מוֹת	בִּין
<i>absol.</i>	קִים	מוֹת	בִּין
<i>Part. act.</i>	קָמָה	מָת	בָּרַשׁ
<i>'pass.</i>	קִימָה		(בִּין בִּין)

YODH VERBS. § 40.

[illegible]

¹ The only examples of 2 *pl.* have *ô*, not *û*.

VERBS DOUBLE

Qal

	<i>act.</i>		<i>stat.</i>	
<i>Perf. Sing.</i> 3 m.	קָבַח (סָבַח)		קָל	בָּל
3 f.	סָבְחָה (סָבַחַה)		קָלָה	&c.
2 m.	סָבַחְתָּ		קָלֹחַתְּ	
2 f.	סָבַחְתְּ		קָלֹחַתְּ	
1 c.	סָבַחְתִּי		קָלֹחַתִּי	
<i>Plur.</i> 3 c.	סָבְחוּ (סָבַחוּ)		קָלֻהוּ	
2 m.	סָבַחְתֶּם		קָלֹחַתֶּם	
2 f.	סָבַחְתֶּן		קָלֹחַתֶּן	
1 c.	סָבַחְנוּ		קָלֹחַנוּ	
<i>Impf. Sing.</i> 3 m.	יָסַב יָסַב		יָקַל יָמַל	
3 f.	תָּסַב תָּסַב		תָּקַל תָּמַל	
2 m.	תָּסַב תָּסַב		תָּקַל תָּמַל	
2 f.	תָּסַבִּי תָּסַבִּי		תָּקַבִּי תָּמַלִּי	
1 c.	אָסַב אָסַב		אָקַל אָמַל	
<i>Plur.</i> 3 m.	יָסְבוּ יָסְבוּ		יָקֻלוּ יָמֻלוּ	
3 f.	תָּסַבְינָה תָּסַבְנָה		תָּקַבְינָה תָּמַלְנָה	
2 m.	תָּסַבּוּ תָּסַבּוּ		תָּקַבּוּ תָּמַלּוּ	
2 f.	תָּסַבְינָה תָּסַבְנָה		תָּקַבְינָה תָּמַלְנָה	
1 c.	נָסַב נָסַב		נָקַל נָמַל	
<i>Imp. Sing.</i> 2 m.	סֹב			
2 f.	סֹבִי			
<i>Plur.</i> 2 m.	סֹבּוּ			
2 f.	סֹבְינָה			
<i>Juss.</i> 3 sing.	יָסַב יָסַב		יָקַל &c.	
<i>waw cons. imperf.</i>	וַיָּסַב וַיָּסַב		וַיָּקַל	
<i>Cohort.</i> 1 sing.	אֶסְבֶּה אֶסְבֶּה		&c.	
<i>waw cons. perf.</i>	וַסְבֹּחַ וַסְבֹּחַ			
<i>Inf. cstr.</i>	סֹב		קָל קָל	
<i>absol.</i>	סֹבֹב		קָלוּל	
<i>Part. act.</i>	סֹבֵב		קָלָה	
* <i>pass.</i>	סֹבּוּב			

'AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסְבִּיב	הוּסַב
נִסְבָּה	הִסְבִּיבָה	הוּסְבָה
נִסְבּוֹת	הִסְבִּיבוֹת	הוּסְבוֹת
נִסְבּוֹת	הִסְבִּיבוֹת	&c.
נִסְבּוֹתִי	הִסְבִּיבוֹתִי	
נִסְבּוּ	הִסְבִּיבוּ	
נִסְבּוֹתָם	הִסְבִּיבוֹתָם	
נִסְבּוֹתָן	הִסְבִּיבוֹתָן	
נִסְבּוֹנוּ	הִסְבִּיבוּנוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
תָּסַב	תָּסַב	&c.
תָּסַב	תָּסַב	
תִּסְבִּי	תִּסְבִּי	
אָסַב	אָסַב	
יָסַבוּ	יָסַבוּ	
תִּסְבִּינָה	תִּסְבִּינָה	
תָּסַבוּ	תָּסַבוּ	
תִּסְבִּינָה	תִּסְבִּינָה	
נָסַב	נָסַב	
הָסַב	הָסַב	
הִסְבִּי	הִסְבִּי	
הָסַבוּ	הָסַבוּ	
הִסְבִּינָה	הִסְבִּינָה	
	יָסַב	
	וְיָסַב	
הָסַב	הָסַב	הוּסַב
הָסַב	הָסַב	
מִסְבָּה נָסַב	מִסְבָּה נָסַב	מִסְבָּה
		מִסְבָּה

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַּל	קוּלַּל	הִתְקוּלַּל
קָלְקַל	קָלְקַל	הִתְקַלְקַל

like *Pi'el* &c. in the

Regular Verb.

LAMEDH HE (LAM. YODH

	Qal	Niph.	Pi'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָה	נִפְּלְחָה	פָּלְחָה	פָּלְחָה
2 m.	פָּלַיְתָ	נִפְּלַיְתָ	פָּלַיְתָ ²	פָּלַיְתָ
2 f.	פָּלַיְתָ	&c. נִפְּלַיְתָ	&c.	&c.
1 c.	פָּלַיְתִי	נִפְּלַיְתִי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַיְתֶם	נִפְּלַיְתֶם		
2 f.	פָּלַיְתֶן	נִפְּלַיְתֶן		
1 c.	פָּלַיְנִי	נִפְּלַיְנִי ¹		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלֶה	יִפְּלֶה
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַח	תִּפְּלַח		
2 f.	תִּפְּלִי	תִּפְּלִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלוּ	יִפְּלוּ		
3 f.	תִּפְּלִינָה	תִּפְּלִינָה		
2 m.	תִּפְּלוּ	תִּפְּלוּ		
2 f.	תִּפְּלִינָה	תִּפְּלִינָה		
1 c.	נִפְּלֶה	נִפְּלֶה		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח פֶּל	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלַיְנָה	הִפְּלַיְנָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפְּלֵ	יִפְּלֵ	
waw cons. <i>impf.</i>	&c. יִפְּלֵ			
waw cons. <i>perf.</i>	וּפָלַיְתָ	וּנִפְּלַיְתָ		
<i>Inf. cstr.</i>	פָּלְחוֹת	הִפְּלְחוֹת	פָּלְחוֹת	פָּלְחוֹת
<i>absol.</i>	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלַח — קָלַח	נִפְּלַח	מִפְּלַח	
<i>pass.</i>	פָּלְחוּ	פָּלְחוּ		מִפְּלַח
<i>stat.</i>	קָשָׁה — שָׁה			

¹ 1 pl. Niph. always ל.

THE ACCENTS.

1. Of the accentual *signs* some stand above, and some below the word ; when above, the sign stands upon the initial cons. of the accented syll., as מִים; when below, it stands after the vowel of the syll., as מִים, except in the case of *holem* and *shureq*, when it is placed under the conson., as יום, רוח. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll.

2. *The Accentual system.*¹ The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice :—

a) The text is broken into verses, *Pesûqîm*, and the end of each *Pesûq* is marked by the sign ;, called *Shôph pasuq* (end of the verse). The accent on the final word is called *Shillûq*, its sign being like Methegh.

: הארץ Gen. I. I.

b) The greatest logical pause within the verse is indicated by a sign called *'Athnâh* "breathing," or "rest."

: הארץ אלהים Gen. I. I.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by *'Athnah*, and the one nearer the beginning of the verse by sign ^ called *Segôlta*, as,

כן לרקיע הרקיע Gen. I. 7.

d) If the clause of words lying between *Shilluq* and *'Athnah*, or between *'Athnah* and *Segolta*, or between *'Athnah* and the beginning of the verse, *Segolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign : called *Zaqêph qatôn*, resembling simple *sheva* placed over the word,² as,

: למים מבדיל המים אלהים Gen. I. 6.

¹ The accents described in a)—f) are known as disjunctives.

² The sign : called *z. gadhûl*, of the same distinctive power, is used when its word is the only word in the accentual clause : as להבדיל Gen. I. 14.

e) *R'bhā'a*, in appearance like *hōlem*, but standing higher, often indicates subdivisions within *zāqēph* sections: as,

: הַכִּלָּה הַשָּׁמַיִם וַיֹּאמֶר אֱלֹהִים Gen. I. 14.

f) A distinctive of less power than *Zakeph* is *Tiphhā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Šilluq* and *'Athnaḥ*. Its sign ˘ is a line bent backwards, as,

: הָאָרֶץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. I. 1.

g) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. Very roughly (*a*) may be said to correspond to our full stop (.), (*b*) to our colon (:), (*c*), (*d*) and (*e*) to our semi-colon (;), and (*e*) to our comma (,).

There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mêrkhā* ֿ, which serves *Šilluq* and *Tiphhā*, and *Mūnāḥ* ֿ, which serves *'Athnaḥ* and *Zakeph*. See Gen. I. 1. 2.

h) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph paṣuq*; also the great distinction next the end by *'Athnaḥ*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign ˆ *Ôlê wəyôvêdḥi* (sometimes wrongly called *Mêrkhā Mahpākh* or *M'huḥpākh*), thus:

: יֵשֶׁבֶת עֹמֵד רֹשְׁעִים Ps. I. 1.

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